GODLY SERMONS.

The first Preached before the Queenes Maiestie, the.25.day of Februarie,

The other preached in the Tower of London,

the fame years.

By MAISTER EDVYARD DERINGE.

Perused and allowed by authoritie.

AT LONDON. Newlie Imprinted. 3932 C 33

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To the Christian Reader.

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Simontine with greatly in Goos Libouries Fall the outwarde benefites that God hath bestowed your manne (welbeloued and Christian Reader) there is none more profits ble unto the Church of God, then to keepe by writtinge, those thinges vetered , that are necessarie, precious and godly. The voyce onely hearde, periseth quicklie, and though for a time it woorke inwardlie, yet fuch is mannes weakenelle and infirmitie, that it must not oncly bee by lively voyce beaten into his heade diligently, but also by writinge ferre before him lively, and that continuallie. This fermon therefore, as it was longe fithence vetered zealouflie and no doubte by the purpose of God him selfe (who opemeth the mouthes of his Ministers, to speake without feare) to nowe especially for their takes, to whom then he was spoken lit is againe let out to their farther year and confideration: that thinges amiffe, maye bee reformed and erue Religion, fincerely advaunced, and againste this time especially because that a Parliamont is instant and at hande : wherein (if GOD have moe fealed va vppe to abide more fearefull and horris ble indecmentes) knowne abutes thall bee remooued and many unprofitable firifes ended. Surely, furely, if nowe it bee negledled , lette ve not shinke longe . to ascape enpunished in It will bee to law the thirde day to intreate for mertie. Tamerian ; Gods vengeance when his blacks tentes are once mpps shough men

becladde in white garmentes, yet will hee not bee intreated, but by the lefte fame finnes whereby we have effended, with the fame wee shall beel punished. The Israelites, by murmuringe and wishinge fieshe, sinned, and by sieshe they were punished. The Leuites wife playinge the whoore, by havinge hir body abused, was killed. Salomon the wyse, greatly in Gods fauour, at

2.20g.11.26.

Em. 11.20.

Bud.19.15.

Leuit, 10.3.

3. Samu.4. 9.

Sudi.g. \$3. Sudi.1.7.

Beg.33. 33.

Proch.14.

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the beginninge finand thorough idolles, and therefore was ouercomme of teroboam an idolater. Notable and Abihu; offeringe firatings fire vines the Lorde, were both of fice confirmed. Banah and Rechab killinge If bofethy, were killed them felues. Abimeleth killinge his brethren, was killed himofelfe of a woo

man. Adonibezeck, cuttinge off the thumber of the hander and feere of three floor and tehne Kinges, was taken him felfe, and vied after that manner. Ahaby the Kinge of Ifrael, defpifinge trueth, and followings lyes, was inflicitly defpifinge trueth, and followings lyes, was inflicitly decepted of God, when hee fentform a lyinge fpirite to deceyue all his Prophetes. Terrible is that threatnings of Ezechiel, when his fayeth, that GOD will fedure both Prophete and people, that

they both maye perifie in lyes, whiche have refuled to followe him in trueth. As for you, Ohoule of Heath (fayeth the Lorde) goe you and feme every one him idol, feeinge that you will not obeyoneet what should brehearfe annye more examples. The Scriptures are ful, and they are written for our learninge, vppon whom the onder of the worlde are comme, that we should take the dand beware, leaft wee offende and perifite as they didn't for if we bee equal with them in the content of the world in the content of the world that we had feele the fame punishementes. Happens therefore is that Prince, and Countrie, what here

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and happie are those Ministers, that in the power and Arength of Gods fpirit; and in affurannce of their callinge teache all menne their dueties, without blaunchinge and flaterie, whattoeuer countenaunce they beare vppon this hage of shorte continuaunce, when ther they bee Princes or inferiours. For heerein appeareth Gods four towardes them, in awakinge them out of the vanishinge dreames of their lothfome please fires, to the perfourmaunce of his worke, whiche hee will not have fo neglected, that they hall preferre anie worldlie thinge what focuer before it. Nowetherfore Gods Church fo longe time neglected; wee truft shall bee regarded, and the good counsayles of the Lorde , brought by his meffengers and feruguntes, obayed. It is not vaknowne, what blinde and ignosent Ministers are in the Churche, what contempt creepeth voon it daylie, what division hath rylen in the fame for the Popes trappinges; the tayle of Antichrifte and the outwarde markes of the Romifie beafte : what hurre the quarell of them hath done to many, what discredit it hath brought to a number, what forrowe to all the Godlie; what toy to the wicked.

Nowe if they will not amende it, but yet through worldlie pollicie retayne it, respecting the strength of steme and bloude, lette them thinks that this neglecte of Gods Spirits speakings in his Prophetes, with such open contempte in denyings to followe the knowne trutch, can not but prounke Gods heavie and whote vengeaunce speedily to bee powred out vppon vs. The Sunne, Moone, and Starres, have alreadie at his commaundement from Heaven threatened vs. Bloudie cloudes have appeared to terrifie vs. Straunge Monsters, Earthquakes, vanaturall swellings of soudes and waters, and to conclude, vanwonted mooninges of the earth have beene fearefull vato vs. If these

will not ferue, more vehement ficknesses, famine and hunger, civill warres and bloudshedde, with the taskinge awaye of our Soueraigne (whiche God forbid, and rather blesse with true godlinesse, and long life to raigne ouer vs) in the measure of our sinnes will God poure out vppon vs, and so wee shall perishe in his infinite veterlye, that in mercie resused to embrace his stueth obedientlie.

Therefore from the highest to the levvest, lette verseruine to the Lorde speedily, and vnsaynedly: Sa shall Gods Churche bee reformed, our Ministerie amended, the service of God by the infallible rule of his trueth, directed. The hyrelinge, tyme-server, and woolfe remound, the godly and true Minister well prouided for and defended, and all straunge worthings fraunge garmentes bestayned with popushe silkhinesse and monumentes that can represent nothings to one ages, but execrable Idolatrie, bee quite abanda-

med. Whiche God in his great mercie

can be yellow the or yellow men, the Destrict or twented

suggrames speedily to bee converd one surces the life in a first part of an algorithms. In a first part of the surgest of the suggest of the surgest of the

Farewell gentle Reader, and vie this Sermon to thy somfort. I. F.

A Servicion predebed Perime axon to the boom the Queenes Maughieron, 25,000 post of the public of the public of the public of the Queenes Maughieron, 25,000 post of the Queen

And herein halves by Maives nierod but them withal: The fire of Strang brew hee had called David. The Rooms is or Coderni

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O Lorde open than my lippes, and my mouth first that whether by prayer and see that the first see that whether by prayers whether the see that the see

11de 8 Carrette in in the few words: Hea choofe Danidhis Servant alfo, & tooke bige fro the ficepefoldes, enen from behinde the Ewes gra with your tooks hee bim to feede bis people in lavel, and his inheritanne in I fract. So be feathers accor-

ding to the fimplicatie of his heart, and guided them by the different of his handel

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His Proplies declareth inchis Pfalme howe God of his inflice, forshogreat finne of Ephraim, took off oher Labe and gane them to the Tribe of Jud

whom then according to his mercy be had purpe fed to bleffe with all perfete happinede Jawhich we barned notice abuse Gods mergies, leaft they be taken away from vs, as from the Tribe of Ephrains they were. And then what helpeth it vs that in tymes past we have byn happie? And lest this shold happen alfo ynto the tribe of Juda to fall fro Gods mercies into his displeasure : the Prophet in this place flirreth them vppto thankfulnetic, that they may may be found womple to head continued to worke them to great bleflinges. And this he doth by the example of David arrivering both how mercifully God had dolt with him, and how obediently David walked before the Lorde.

Three rea-

And herein he vieth as it were 3, reasons to mooue them withal; The first is of Gods great mercy whece hee had called Dauid. The fecond is of Gods intent & purpole whereverto hee called him. The third of Dauids own person, how faithfully & how truly he did execute that wherevitto he was called . The first argumet or reason he coprehendeth in these words: Hechofe David his fernas Grooke him fro the sheepfold. The feconde in thefe wordes: Hee chofe bim to feede his people in Iacob, and his inheritaunce in Ifraell. The thirde in thele wordes: So he fed them according tathe simplicitie of his heart, and guided them with the discretion of his bandes. These Argumentes will I speake of, as God shall geue me viterance. And if cheviliall be nowe more effectual to moue vs, then they were then to mooue the people of Ifrael, then bee wee profitable and happie hearers. If not, it is good right & reason, that as we have bin in the felowship of the fame sinned iniquitie, so we should be pertakers of the fame rewarde and punishments that if God shall so deale with vs, that we lose again both the Tabernacle & Scepter, as they have done before ys, we can fay no other but the Lord is right reous, and behold we have exten the fruite of our owne labours ... Let ve therefore confider of thefe arguments, and ftirre vp as we may the gift of God that is in vijehar at longhe we may learne by them place furreth them y prior the sirribodo ylod soom The VERRI

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The first Argument is the good confideration of Gods mercies whence he called David Which are The first gument alone is to effectual &throng to fince vs vp 474444 to the obediece of our calling, that it is able youngh to rayle vs againe, though we were never to deepe funken in rebellion. A fure proufe of the efficacio of it may be vnto vs the oft and continuall vie of it in the facted feriptures. For feeing that Gods fpirit in his holy word dorh fo oft apply it, both as a help to confirme the godly, and as a prefent remedy to turne againe the most obdurate and wilfull sinner from his obstnate purpose : surelie, excepte all the dewes of Gods mercies bee meruzy loufly dryed vp in our barren heartes, the fame argument if we can well thinke of it, wilbe effectuall in vs to worke our regeneration in the newnes of life. When God wold have Abraham to forget his countrie & his fathers house, to go that long of weary iorney into the land of promile, where he & his posteritie should dwell after him, he confirmed him with this faying 7 and the Lord thy God , which brought thee ons of Ur of the Culdians. By this remembrance of his former benefires, he perswaded Abraha to aduenture all that he presetly enjoyed, vpo hope of a better pramise whiche yet he had not lene, but which sholdbe fulfilled When God would mooue the children of Abraham that is the children of Hrael, to turne againe from their great iniquities that they had fo long practifed in the hardnesse of their heart, he vieth but this atgument, to tell them of all the mileries that they wete borne instheir coutrie to be a curfed coutries folu 24, 2 their farhers Idolaters, themselves given ober to all Gen, 11.31 voluptuousnes & pleasure, not regarding God, nor Exo. 3. 10.

F. St. Val. T.

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A SERMON PRESCHED M.M. DERINGE

Tocking hieraligon In which wofullefrate when the Lorde God did beholde them , he pitied their Many miferie, and faid even then yoth them: Tou fhal line: By which promise their former wo vanished aways and in fleede of nakednesso, they were clothed with broided worke, they were coursed with fine like, decked with many ornamentes, and had a crowne Tofu. 13.16. of bewtie uppon their heades. Nowe therefore that Efay.43.34. they should not walke in their owne wayes or to-Ezcc . 16 . 6. mit Idolatrie as other gentiles did, nor treade fuch benefites under their feere this argumet as a strong medicine the Prophete repeated often, and with many wordes . Thus God delt oft with the Kinges of Ifrael & of Iuda, when they began to fall away, 2. Samuel. & walke as other nations walked that were rounde 12.7.8.9. 2 Sa.15.17 18 about them. He called them back by putting them 1 Kegű.14.7 oft in minde, how his mercie had bin with them, 1 Rc, 16,2.3. and from what lowe estate he had rayled them yp. Thus the Prophets of God deli oftewith the people. Iofus when he had brought them into the land of Iofu, 14. 2. Consan, to the ende they might feare God, and fo Gen: 15 . 7. make their dwelling fure, he made voto them a long repetitio of Gods benefits, that by remebrance of them, their dull spirites might be stirred up the more obediently to follow God. Samuel, when he Samu, 10.18. was afrayd of Gods heavie displeasure towards the people of Heael, because they had asked a Kinge for them to the endthey might turne away gods anger fro them by their speedie repentance, he tolde the whar God had before done for the, as a readie way to make them beware afterward, how they did willingly offende fo louing a Father. Steuen when he 160000 blowingming Contesting, not red ere God, nor, exa. 1. 10.

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would have perswaded those, whole imaguitie was Ades 7 %. nowe growne to forfull measure that they had crucified hrift, as though in this alone were the greatest hope of their amendement, he chose no otherwaye to consert them, but this, to thewe in long exhortesion what God had done for them, & for their fathers. And this as in the beginninge it was giud by the H. Ghoften ma, ava foueraign medicine to keepe him faire from vnehankefulneffer fo it hath beene continued by the lame spirite from time to tyme to firre vs vp not to forger the Lordi Our Samour Christ so make his Disciples fure and that they thould never thank for advertisie, he told John. 15,18 them ofte this; that they had not cofen him, but he had shofen them. S. Paule when he would moous the Corinthians for to awayde the falls Apollies & to followe Chtist, he perswedeth them thus, that I. Cor. 13,20 in tymes past they were Geneiles and were willingly lead awaye to dumbe Idoles. And againe to the Ex pholians. Ton were in tymes past dead in srespass and jus, for walked aftenthe princethas tulathantha ager , Ephc. 2.2. after the fritithat now worked in the children of difobediences but God who is risch in mercias through the great land Wiberestish be louid ve & even Toben Weet were: dead bath quickened visitis bis Some Christ 250 wog 30 Col. 1. 11. This argumet, dearely beloued, leing it is foffring, Col. 2.15. let ve apply at ynto our folges ofor our difcala cleauerh falt vmo our bones with long rotinuaus cond we have neede of therpe medicine to heale ichgayn. Let unthatefore vieir (I befeech you) and a Gods spirite have not forlaken vs, that would visulable

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A SERMON PREACHED BY M, DERINGE

Lervsifee our own estate & what God hath Hon for vs. what clowdie dayes have gone ouer our heades, and in how fayre fun-thyne wee beliet agayne; and no doubt where fin herafter that alure was before it wilmakevs afraide of his deceicfull baire and we will never be brought with the bewrie of the goldden Cuppe to drinke of the spiritual whoredomes that are within Wee were in cymes pult Gentiles, &c vncircucifed people, now Christ hath pulled down the wall of Separation, and made vs all one cuen his children of adoption. We were aliaumes from the common wealth of Ifrael nowe we are rectived as Citizens in the companie of his faithfull Wee were straungers from the cournaunt and promife, nowe Christ hath delynered a newe Testament, in which we also are written heyres of mercie. We lived fortime in ignorance and had no hope, now we have receyved knowledge and are comforted. We were withour God in the world, and could no where lay downe the terrors of our finnes, but now we have received the fpirite of adoption, by which we crie; Abba Father. And what should I say more? we were fubiect vnto finne, hell, death, & condemnation: flow Christ harli spoyled the principalities; & powers, delinered vs our of the power of desknes translated vs into a kingdome of immortalitie and grace. Except we have fet our harts as an Adamant Rono, or as the Prophet faith; made our hartes & faces like the flint: it is impossible but that this togitario should moue vs: Or if it do not, surely, surely, though the Lord had not spoke it thus ofte vitto vs or if the scripture were not writte for our infructio, vet the lawe of nature would condemne vs for most

Epbeli. 2.

Rom. 1,15.

Col. 1. 13.

Bacch, s. 9

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with the linear Day and night we should beare a with the induction considerate how scattefull judgment God hath restaued for so great iniquitie. Who amongst ve could be are it to be rewarded with variants fulfactle, where we shaw well deserted? To be consemmed of those, whom we have sayled up to horiour? To bee spoyled of shose, whom before we had clothed? To be betrayed of shose, who wee have repectally trusted? And howe them are we blinde & vaderstand nothing? Howe shall the Lord beare it at our hands, if we be vathankfully not him if we contemne him, of the him of his honor, who alone hath made ve glotious, when we were coursed without own shame occossion? The lord grant ve his holy spirit, that we deceive not out selves.

There is nothing mose effectuall to moue a fonne to obediece, then to know he hath a louing father. Norhing maketh fortrustie the bond-fernant, as to remember he hath a gentle mafter. Nothing maketh the subject more faithful vnto his Prince, then to feele by good experience his Princes elemencies Nothing toyneth man fafter in the bonde of frendthip, then to confider well what his friende hath done for him. And let nothing bind our obedience more carefully to the worde & will of God then share he hath folong cotinued mercifull vato vs. As furn as the Lord doth live, this is his holy truth he that cannot be mooued with this he hath not Gods holy spirite: Poore or riche, bond or free, hye or lowed Noble or of low degree, Prince or Subject all isone The remembrance of Gods mercie must make va all thankfull, were we never to mightie. This cogitation must banish far from ve the pride of a kingdome.

A BERMONPPREACHED BY M. DERINGE

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Home tothinke howe God hath rayled wer from the theeperouldes Whotobeercaw fay thuis Dhane bene bonde y but Panafree Thane beehein danna per Pam in fafedo Thane bene fearofull and trobling I ameagleffe, Vhaue bene full of former now my foulers acreft: I flane bene in uniferie stant in dignicie. Phane bene a prifoner, Lainus Princeffey believe me believe me if the great and goodly Gil ties, which he buylded not bif the houses failed all maner of golde which he litted notif the vincyards & Office trees which he planted nor, dicher make him forget the Lord, which brought him courseft the lande of Egipt, our of the house of bones goraf profectitie have not made him dronken for her he hath banished farre from him all sence and anderflanding the remembrance of this thing without ke him thankful vinto him that hath bine the workers Yealeven you that are now a Princelle of Muiefue if you have felt any fuch atteration take heede five farre away from all vichankfulnelle alf you trave Seene the dayes, in which you have faide: O Lord I have no friend but the alone, now that profestine hath brought vinto you a great many offayer cour senatthees, forget not that God, who was your only wiend in trouble. If in tymes past you have praved that you might not build upon the fander to have your house thaken with every blaft of wynde mow that you have choyer of your owne grounds, take heede, I befeech you, where ye lay your foundation, Nowe that the Storne and Helme is in your owne! hande, guyde your Ship fo, that the water do not ouer runne it. If you have prayed in tymes pall vis so god to molifie your enimiles hartest and to bring amob their

Math. 7,26.

REPORECTHE SQUEENSES MARESTIES A

their cruell brackifes to hothings howe that stone! . 3.7 . 13 vont felfe are fer in fafetie, bener bruell vinte Gods pfatot. 16 shownted and doe his Prophetes no hernico L neede nor feeke farre for offenors wherear Gods people are greened Jenen rounde about this Chapit 13cu. 8. 6. pell lifer a great manye, and God in his good tying shall roote them out of if you hand fayd fortyme Pfal.44.22. of your felle: Tragramous, as a three appointed to be flare.) rake hede you heatenot how of the Prophet, tangua indonica Intenta) as an virtained & virtuly Heiffer, Jere, 31.18. I will not with many words admonish your Maightiel that are wife enough; onlye I will fay this returne vnto your owne hearte, and fearthe your raynes. And here I fette before you the Tribinal feate of Christ If you knowe the feethinger to be true diff charge the faith you owe to griette hor your quyer and aid? colcience delt it begin to accuse you & the burther 3234 03 400 of it be greated, than you that be able to beare. If god have defended you mightely as ever he did David the Propheralischarge your faith with the prophet, and crye in foirit : Quid retribua Domino pro omnibus Pa.115.12. que retribuit mihi? What shall I geue vnto the Lord; for all those benefits that he hath bestowed vpd me? And thus much as God hath given me viterance, I Thank noted vato you out of the first parte of this scripture, how God did choose David frothe sheepfold. The Lordgiue you grace to confesse his gooddelle and thewe your felues more thankefull for all his benifits: One other thing we may note here, hat all that we have of God, it is of his free mercie, risnopofoundeferning, even as he gave both the Tabernacle and the Scepter wato the tribe of Juda, becante he loued its So God gave vinto his people at lande

\$ 48,29.

am arios

.30:12

A SERMON PREACHED BY MI DERINGS

Tofu. 5.6. I saude that flowed with milke & horie, bitt he gave is not for their sighteonfice, for they were a froward people, but because hee loued them So God deals fauourablie with Sion, that is, with the children of Musel, nor because of their obedience, for they were Deu. 3. 6. arebellious nation; but because hee remembred his othe which he fware vnto their forefathers. So Gen.49.6. God fulfilled the prophecie of Jacob, and her bleffed Judah, but hee fulfilled it in Datide whom hee tooke from the theepefoldes. So Christ made his kingdome everlasting in the bouse of Jacob, but he layde first the foundation of it. And nowe het r.Cor.1.27. hath buylded it is procyther by the wifedome of the & 18, 29. wyle nor by the yadetflanding of the prudent, but to testifie vnto vs his free grace & mercie. He hath

This hee doth to best down mans pude,

chosen the socialistings of this world, to cosound the wyse, and the weake things of this worlde to confounde the mightie: and vile thinges of the worlde which are dispised, to bring to naught the things that are esteemed and had in reputation, so this cause alone (as the scripture witnesseth) that no sieshe should resource in his presence.

But what neede we so farre to seeke for exampless

But what needs we to farre to tecke for examples?
Let vis behold our felues how plentifully at this day are Gods mercies and benefites poured out vppoint vs, both vpon our Queene, and vppon her people. How mightily doeth he defend vs in to many dates gers: How fitte we here in fafetie, wheall the world is on an vproare? And is this thinks you of our deferuing, or rather of Gods mercie! Nowe furelie, furelie, we were very blinde, if we will more all confesses with the Prophete Icremie. That it is Golf mercie, that we be not confirmed. So much difference, that we be not confirmed.

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Lam.5. 11-

BEFORE THE OVERNESSMAIDSTIE: A bedience both in Prince and Subject to little date of duetic, fo deepelforgetfulnes of God, what dother itelle defertio, but heavie judgement ? What chait amount teftific elfe; but thavall thefe bleffinges are of metes cie? Well, well, the wylest wave is to take headein. tyme. Let not our finnes feperathetweene Goddest Efy. If there be no where examples that wee can looke vpon, yet let vs beware by the Tribe of Ephrainio that we abuse not Gods mercies, for feare we loofel them. Because we are nowe out of daunger, and there is no perill that is prefent, letys not therfore fay as proude Babilon: I fine like a Queene, and hall Appent fee no exill ? foull ben Lady for over, and fhall for me lofe of children He that thinketh he frandes (layeth Cor.to.15 Paul) let bim take beede be fall not it amond in begind It is no good angument that our chate is fire, because God hath delinered vs out of a great many of troubles. Nayler vs the rather feare, ac be the more circumspecto Gods arme that hath bin stretched out for our fauegarde in times paff, is not nowe. drawne in that he can not againe grieve vs. God delivered the people of Ifrael out of the handes of a Regum. many and grieuous emmies; but yet when the peo- 17.6.18.9. ple of Ifract would in no wife amende, God coulde rayle vp Salmanazar to leade them away to perpe- 1.Re. 18. 9. mall caprinitie. Nav, we have a great many more fearfull examples then this. Wee have fearfull examples before our eyes, to take heede of Gods indgementes, when we abuse his graces. God defended Senatherib in the conquest of a great manie of Es 57.12.18 Countries, in all which he escaped harmeles a yet when he knewe not him felfe, but blafphemed the God of Ifrael, even before the walles of Terufalern:

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A SERMON PREACHED BY HE DERINGE

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Gesbouild finde himbour at home in his own counusing haddar the Deimple of his Idals his lowne formes Agamemno flue hime Mannemnon ten yeares together ih more talles bloudy warfes icould neur he hutriyer afree; arthome in his owne house by his owne wyle hee Bibulus, was killed Bibuturla noble Roman gar many vio tories oftil eleaped pirill eyet afterward in the Cirie of Rome, when he Thould have had the glorie of all his valiannt actes and rode through the firectes in the pride of his triumph, a tyle falling fro the house; froke to deepe vinto his heade, than it killed him Julie Con preferry a while Cafer in winning the west part of the world, in ys feebanayles houer rece yued dawn far. gerous thoket per after all his daungers to happilic Cer.10.12 escaped, at home in the Senate House, in the midd deff of his Nobilitie cand in his Parlement robes he receyued ax woundes, and all of them deadlines Many fuch examples are before our kyes, to make veboware and dake heedo of feduratic, when anio danngeris paff: andro take heed of forgerfulnette when we have receyued mercy. The Lord enriche was a wowith the graces of his spirit, that when we often e.81.3.74 beholde from whence we have bin delivered, wee may fee ke diligently, and be alwayes carefull howe acyle vp Salmanazar to le llufbalmed shemof so os The second The second argument which I faide the Brophen argument. vfed to make the people thankfull, was collect of Gods interitarid pumpley to what ende hed ehbofe David & that he she weth in these words . Ta fende The office his people in troob, and his inherisance in Africally or duetie of The fewords are very plame, & containe foexprelly Mazifirats, what is the directic of any Prince on Magifirate, this none char he ignorant, burnhe bhat will hor knowe.

God

BEFORE THE OVERNES MAISTIE.A

For this purpose they are chosen; Trifeed Gode people in Vacob priend his imberitainter in Afrantin miT. Whether he be Prince on Emperour, Duke, Earles Lorde Goutseller Magistrate whatfocuer; for this purpose he is called, discharge it as well as he will He must feede Gods people in Iacob, and his inher 11.01.1.1.2 ritance in Mrach O if God had called them for forte other purpose, howe gladlie would they have executed it If God had called them to dyeing & carding, to furtaring and lying, to pryde and vanitio, . 1,2.197.1 the mightie men of out dayes, howe buillie had they done their duction But alas, this is not to foede Gods people in Iacob, nor his inheritance in Ifrach This is to feede our felues. Euen as the Oxe is fede to the flaughter house, so wee doe feede our selnes to everlastinge confusion. They that have eares to Mathatias beare, let them heare. God had chofen his Rulers. To feede his people in Incab, and his inherisance in Ifriell These are the playing and expresse wordes of Gods spirits auditien what ourragious spirits is than, for what Furie rather, that cryeth thus with an impuldent face, that the Prince hath not to doe with lacob, and may not medle with Ifrael, But thefe are the steppes that the man of sinne should treade, to speake against the Lorde, and yet saye that hee can not erre. These are the lively markes of Amichists thus to fight against Christe, and yet faye, hee is wayfaring citie, that is, rather to feede Pasiv. sid Such is all the religion of Papiltrie, examine it f you will even from paynt to poynt. Where God

layerh one thing it fayerh full contrarie, and yet

boomuen, What helpeta it in this

A SERMOMPREMENED REW SERINGE

God Aveth it is the doctrine of Divels to forbidde .Tim. 1.3. marriage, and the lawfull vie of meater. The Pope prefumptuentlie forbiddeth both, and yet fayeth still that he hath the holy Ghoft. Paul the Apolle

Sayeth: If you observe dayes and times, I am afraide Gal 4.10.11 that the Gaspell is preached unto you in vayme: The Pope fayeth, you shall observe both. Tean dispence with the Apoltle, and yet he fayeth, he is Apoltolia call. Saint Peter fayth: Bee you fubielt to the Printe;

1.Pet.2, 13. as to the chiefeft The Pope layeth, the King is not highest, but he is aboue both Kinge and Keaser, and yet he fayeth still, he is the successour of Peters And what should I fay more? It grieveth me to ree? ken vp all that Monsters abhominations. It would make a Christian heare to bleede, to see howe hee hath deceyned the simple. With his paper walles & painted fires, he made them to afrayde, that they

believed all things what so ever hee had spoken. Apo2.22.71 But he is fithie and let him be filthie fill.

We will returne to our purpole, and learne of a Princely Prophow what is a Princes duerie: He muf Elay. 49.13. feede facon and I freell, that is, Kings must be Nurcefathers, and Queenes must be Nurces vnto the Church of God. Vnto this ende they must vie their authoritie, that Gods children may learne vertue and knowledge. For ro fecke onely worldly peace and fecuritie, or to make vs live at ease here in this wayfaring citie, that is, rather to feede fleshe and

blond, then to feede facob: rather to make happie Heb.13,14. this worldlie fellowshippe, then to instruct Itrael. The true Ifraelite is stronge against the Lorde, and commeth with violence to clayme the kingdome beheauen, What helpeth it in this respect to bee

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BEFORE THE OVERNES MATESTIE.

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sich or honorable If I had all the riches in the world. Plal 49.78. yet could I not pay the price of my breebers fould. Ot If I had neuer fo much rule and authoritie, I am not therefore the nearer to make intercessió vnto God. They are other weapons that must preuaile against Sarhant and it is another attyre that will be accept Ephe, 6, 17. ted for the marriage garment. If we will feede lacob and Ifrael, lette vs leade them to the house of wisedome, and traying them up in the feare of God. The Lorde open the Queenes Maiesties eyes, that the may looke to this charge: Otherwife if we lived neuer to peaceably under her, yet when the Lorde shall come to aske accompte of her stewardshippes Luke. The howe thee hath fedde her fellowe feruants with the 42,46.

meate appointed them, then thee will bee founde eating and drinking with finners 1200) asia bath But because we are so dull of hearing, that a litle

thewe out of the scriptures somewhar more plainly if ought may bee playner, what is the ductic of a Prince. The Prophete Efay very effectuallie fetteth it out in the person of our Saujour Christ, fayinge: Righteonfnes shalbe the girdle of his loynes, & faithful- Eis. II. 5. bes the buckle of his remes. It is true that the Prince must defende the fatherlesse and widdowe, relieue the oppressed, and have no respect of persons in indgement, feeke peace vnto his people, and girde himfelfe with righteousenesse. But this is also his duerie, and his greatest duetie, to be carefull for Religion, to mainteyne the Gospell, to teache the people knowledge, and buylde his whole gouvernance with faithfulnesse. For this cause King Salomon, both the mightieft& the wyfest king that ever was,

teaching of our duerie is not sufficient for vs, I will

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A SERMOMPRENCHED BY BUDENINGE

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Atlet him felfo a Riedellen And King Daudter to fife howe be knowledgern his dugie forke over Plalm. 12.8. lie to his people & will infruct thee, and teacher he the way that they first gat; and I will guylle thee w

minere. This general brule king Salomon gave vill rowall to other Be diligent se knows the effate of thy flockes

and take brede unto thy heardes. Far risches remain not al mayer nayther the crowne from generation to gene nation. Expressely thewing, that to increase ritches or to fet forth the glorie of a kingdome, that is not the greatest duction a Magistrate Thus the Prod

phere Holeas, crying out against the people of Ifran elshe reckenethyp this as their greatest diforder that lying and filearing, and i zhonance of God, was

mente appointed thement hadroma brilling tou And alas (dearely beloued) if this be the faving of the Prophete let vs looke vnto it. I dare not but speake the truth, seing God hath called me hithers He hath rayled me up to hie, when I was caft down that I can not forget his benefites. If this will not ferue I will furelie fpeake it more playnely, where the Lorde shall open mid mouth agained Surely if this be the faying of the Prophete (asit is in doede) that lying, that iwearinge, that blinde and wilful

ignorance that be punithed, let not the Princeffe des seque her felfe, the spirit of God doeth not possesse her hearte, if the heare daily, lyinge, and blafphe mous swearing, and fee the peoples ignorance, and yer leave all ynpunished. Looke vnto these things better, if you will looke well vnto your felfe : you can not pretende ignorance, this is playne ynough if any thing be yough. And yet least you should lecke to buillie to be deceywed. I will tehearfa the it w plaine . 153

BEFORE THE OVEENES MAIESTIE.

plaine lawe of the Lorde. That this doctrine maye bee warranted with the furer witnesles, God faith of a Kinge in the feauententh of Deuteronomie. When be fall fit upon the throne of his kingdome, then Deut. 17.12 hall be write bim this Lawe repeated in a booke, by the 19.19. &ce. priestes of the Lewites And it fhall be with him, and he shall reade therin all the dayes of his life : that bee maye learne to feare the Lord his God, and keeps all thewords of his lawe, and thefe conenauntes, for to doe them. That his hart be not lifted up abone his brethre. That he turne not afide from the fe commandements neither to the right band, nor to the left. But that be may prolong his days in bis kingdome, be & his formes in the middest of ffrael.

This lawe I know not how your Majestie shall interpret, because I know not your spirit: but of this I am fure, it made David that he would not fuffer a Pla. to. 7. wicked man in his house. It made Asa drive awaye 1, Regu. 15. the Sodomites out of Ifrael, put downe the Idols, 12,13. depose his owne mother from her dignitie. It made leofaphar, Ezechias, Iolias, euen in the beginninge z. Reg L. of their raigne, to make godly and zealous reforma 1.Re.19.4. tions in Religion, and neuer confulted further with the hie priest. Nay, it made Salomon to put downe 1. Reg. 2.3 Abiather that was the hie priest, &to place Sadoc a better in his roome. This made many godly Emperours in the primitive Church, to call generall Counfels, to reforme many misorders crept into the Church: to depose many ambitious and proud Popes, and place better in their roome. And he that denieth this, denieth the Sunne to shine at moone dayes. And as this lawe hath thus wrought heretofore, fowhe it lighterh in a good spirit, I am fure it will doe the like hereafter. It will moone a godlie

A SERMON PREACHED BY M. DERINGE

Magistrat, to have his chiefest care to maintein religió &to supprese superftitió. And such is gods righteous judgmet, that who soeuer shal do the cotrarie, I am furehis own conscience will codemnehim self. It is the law of nature, & it maketh the most wickedest Magistrate to sigh & saye in his heart, in remébraunce of his sinne: Sure this doing will not last alway, God hath appointed me for some other purpole. This was the greatest fault that proude Agamemnon couldefinde in all the glorye of his kingdome, Tatheon ouk orthotheuda anetrepse ton bion. When Gods cause goeth not vpright, it layeth the glory of my kingdome in the dust, it turneth vpside downe all my life and happines. Thus it happeneth with the wicked who foeuer they are: they condemn their owne doing, when they feeke not to fer out the glorie of God. The lawe of God hath thus comaunded it, the godly kings of Iuda and Ierusalem haue euermore practifed it, the faithfull Emperours in the primitive church made it their chiefest study, the law of nature hathengraue it in the hart of man: and what godly Prince can nowe fleepe in fecuritie, if he have no care vnto it? Especially seeing God is God of all Magistrates, and they are his creatures. H This ist heir greatest studie, to shewobedience vinto fee him, to feede his people, and fet forth his religion. tha

But here I thinke some will easilie saye: If this be fo as you teache it, then the case is cleare, the Prince liu is a spirituall Magistrate: It belongeth vnto him to bu reforme religion: he is the hyest Judge in the church of God, to establish that by lawe, which the lawe of God hath appoynted. How is it then that the Pope me feeth not this? Why doe not others fee it, that reade the

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BEFORE THE OVEENES MAIESTIE

and know the scripturs? Th'Emperors themselves, why have not they seene it? How grew the Pope vp to fuch vnbridled authority? How the pope should come to fo gret authority, I know no cause but this, that it was the will of God, & fuch was the depth of his fecrete judgements. The purple whore shoulde Apoc. 17.2.4 ı make all the Princes of the earth to drinke of the . cups of hir fornications. But for the Popes feeing or not feeing of his own abhominations, I knowe not his eyelight, I canot tell whether he doth fee the, or 1. feethe not, but I think he feeth the. For I fee in all ages, how god hath raised vp some that have inueie e ed bitterly against his intolserable pride. If he feeth Dani.4.30. h it not, his eyes are very fick, and himfelfe is a verier n beaft the euer was Nabuchodonofor. And the Lord ıţ be prayfed, that hath hardened his proud hart, and reucaled better knowledge vnto litle ones. Why other should not see it that read the scriptures as wel Math. 1.25 n is as we, and are as wel learned as we, I can affigne no. other cause, But say with the Prophet, Gods judge-1: ments are like to a great depth. They are as they are, and what they are it skilleth nothing vnto vs. I is came not hither to compare with learning, who be belower, and who be none. I am fure, if they did feeke him in the simplicitie of their hart, & call after him in the truth, not in their owne inventions, 2. Cor. 17. that then they should finde him. Now they seek the ining springs in vaine, bicause they seeke the in the juddles that they have digged the selves. And they lere, 2,13. The seeke for the Gospell of salvation in vaine, bicause Math. 15.9. They followe the doctrine that is but preceptes of they followe the doctrine that is but preceptes of men. But what if many learned see it not? Is it not therfore trueth that is so plaine in the Scriptures?

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Let me aske againe I befeech you this question ? Why did not Pharao fee, that Moyfes & Aaron were Frod, 7.20. fent of God? They turned all his waters into bloud; Exod. 8.6. They brought vpon him Frogs that covered all his Exod 8.17. lande: They plagued him with great swarmes of Exod.8.24. Lice and Flyes: They feared him with thunders & Exod.9. 23. lightnings, and with great tempestes: They made Exod.10,22 darknesse thick and sensible uppon the face of the Exod 12, 29 earth: They flewe the firste borne of all that was in the lande: Why knewe not Pharao that they were Exed 14.21 fent of God? They divided the red fea, and went thorowe on drie lande: What madnelle made him venter to go fo desperatly after? Why would he not in Exod,14.28 be taught, till the water couered him and all the hoast? ihould the age that came after him reason w thus against Israel: If your God be the Lord of heauen and earth, why did not our fathers know him: the Why did not the Scribes & Pharifeys know Christ th Fohn 1,270 to be the Messas? They hearde Iohn Baptist give in him plaine testimonie: why did they not beleeue for him? The same Christ fulfilled all that was spoken to by the Propheres: why could they not fee that hee was the Sauior of the world? He made the blinde to fee, the deafe to heare, the dumbe to fpeake, the B Mat.II.f. lame to go. He made the ficke and diseased whole, He rayfed up the dead. Hee tolde unto them euen ca Mat. 9.4. their thoughtes and cogitations. Howe were they th Iohn, 11034. fo dull of vnderstanding, that yet they could not m knowe him? If this may be fufficient to reprodue m a trueth (why do not other fee it,) then the Phari-W feis reason well against Christ, when they saide vnfo to the people: Why doe none of the Princes and 25 7: hn.7.48, Rulers beleeve in him? But

BEFORE THE OVEENES MAIESTIE.

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But fee I befeech you, how great is our madnesse that thus reason of other men, why they see or see not. Why have we ourselves so great beames in our Mat. 7.4 eyes, that we can not see our owne estate and condition? Why doe wee not fee the shortnesse of our Heb. 13. 14 life, but thus live in the world, as though we should Ro.2.2.3.4. liue euer? Seeing we have a righteous God, that wil James 4 144 be a reuenger of his owne cause, and punishe our E12.4.6.76 transgressions, why doe we sinne yet daily more and more? Seeing our life is but a vapour, and all our glorie is but as the flower in the fielde, why bee we so bewitched with loue of so great vanitie? Seeor ing our estate shalbe before God euerlastinge, and he these accompted dayes come so fast to an ende, that on we shall be speedily called: why be we still so carea- lesse in what fort we shall appeare? Sceinge Gods Toh, fate m: threatnings are fo neare vnto vs, and the dayngers loh, 3,13, ift that hang ouer our heads are fo many: feeing gods ue judgements are so fearfull, and his wrath burninge

Hen vinunt homines tanquam mors nutta fequatur: Aut velut infernus ce fabrile vant foret. Why doe we live as though we shoulde de neuer die: and as though hell fire were an olde wines fables he Beleeue me, beleeue me, this is vnrollerable blind neffe, feeing we be so bleare eyed our selues, that we can not fee before vs neither Heauen nor Hell, yet that wee will reason against Gods trueth, by any mans eyefight whether he fee or fee not. If we lift to maruell at the dulnesse of mans eyes, wee can not well maruell at any thing fo much, as at our owne Ioh. 10. 14 foolishnesse, that can not fee our selves. Let vs look 2. Tim. 1.19. at the last to our owne estate, and as for other men, 1. Cant. 164

ue for euer, why are we so carelelle? And why is it yes

en true, that was spoken so long agone?

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let vs leave them vnto the Lorde, hee doth knowe most assuredly who be his. They are not the wife & prudent of this worlde that he hath chosen. There are not many Princes and noble men in the face of his Church If Princes & Magistrates will be still rebellious, what is that to vs? If the Pope & his hyrelings will be blinde ftill, yet the fcripture is the fcripture. The vnfaithfull Stewarde heuer liueth more riotoully, then when his Lorde is even at hande to call him to his accountes. The foolishe virgins are neuer faster asleepe, then when the Bridegtome is readie to enter into his wedding chaber. The children of this world are neuer buillier occupied, then

The fonne of perdition shall never bee

Luk.12.20. the night before their foules shall bee taken from them.

2. The [2.40 more loftie, then in thefe latter dayes, when Hefhall be reuealed. But for thefe that are so blind, let them be blinde still: let vs approch vnto the throne of

11cb.4.16.

Luk. 16.1.

Math.25.6.

Appe.15.8. Apuc. 5.2.

committ them selnes vnto so great sauery: alas, poore creatures, how could they fee in the midft of To great darkneffe? Howe could they reade, when the booke was fast sealed? How could they discerne the voyce, when they heard no found, but of tinks ling Cymbals? But this was the great fubriltie and craft of Sathan. He knoweth howe willingliewee be carried to worldly ftudies, and whether wee did incline, thither he thrust vs headlong. He knoweth what corruption he hath fowne in our nature, and howe vnwillingly wee meddle with the thinges of God: and therefore it was an easie practise for the

Pope

grace with fayth, that the secretes of the Lord may be reuealed vnto vs. As for Kings and Emperours, if you will yet aske why could they not fee it, but

BEFORE THE QUEENES MAIESTIE

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Pope his minister, to pull away heauely cares from, all Princes gouernements. They are greeuous vnto fleh & bloud, and fuch as kings love not to medle withall. This was one meane why Princes did not their dutie. An other was as great as this: they heard the Pope fo magnified, that they thought him half a God, when they were once perswaded the Popes pardons should be no small discharge, who woulde not willingly fubmit him felfe with all humilitie to receyue it? If we may live all our life in ryot, & yet after thorow the Popes bleffing rest in the peace of the Church: Who would refute any popilh fubiection? Make men once drunke with this opinion, and they are at your commaundement to doe what you will: Barefoote and barelegge they will wayte at your gate, fet your foote (if you will) in the Emperours necke, he will refuse no villanie.

Well, nowe that God hath delivered vs out of that kingdome of darkenesse, nowe weeknowethe Pope to be Antichrist, his prayers to be euill, his pardons to be worse then the finne of witchcraft: Let vs looke at the last to our owne dutie, and trust no more to such a broken staffe. If Go p hath made vs Princes or Magistrates, let vs feede his people in Iacob, and his inheritance in Ifraell. This is our ductie, let vs hearken vnto it; and that we may doe it the better, let vs inquire how it may best bee discharged. And I beseeche your Maiestie to hearken, I will speake nothinge accordinge to man, whiche may easilie bee contemned: but that of a Prince, which I will speake shall bee out of the mouth of ist rue obethe Lorde: in obeying whereof shall consist your dience voice lafegarde, and the health of your kingdome.

Efpe-

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Especially and aboue all things looke vnto your ministerie. There is no commandement given oftner in the old testament: none given oftnet in the newe. When God would specially blesse the people of Israel, he scattered the Leuites among the other Tribes, that the Lawe might bee taught in all the coaftes of Iurie. When Christ would bring into the world the light of the gospel, he sent forth his Apofles to preach vnto every creature. In the old lawe God fignified by many outward tokens, howe necessarie the Priesthood was for the instruction of his people, and what Priests he required. The staues. were alwayes in the ringes of the Arke, the laumpe euer burning, to shewe that the Priestes should always declare the wil of god vnto his people, & offer vp the sweete incense of continuall prayer. On the neather end of the robe of the Ephod, were bels alwayes founding, to teache that the Priest should be euer heard wherfoeuer he did goe, & shew him felf a messenger of the Lord of hostes. In the breastplate he had VRIM and THYMIM, two lively representations of Gods presence, to be witnesses vnto the priest of his knowledge and righteoufnes. In the plate of

Exed. 28.;;

Nume.

BE-25.19.

Ex.28.30.

Ex.28.36,

lyfe and conversation. God forbade any straunger to enter in among them, except he were circumcifed in heart. And of the children of Aaron, is anie had faulted in his ministerie, he should by no repentace be received again to the priesthood. This was the care that God, had then of his Priesthood, that he might keepe in holines all the childre of strael.

gold vpó his foreheadewas engrauen in great goldé. letters, *Holinesse unto the Lorde*: to testifie his veright.

This is the care that wee must have of our Mini-

ftereie,

BEFORE THE QUEENES MAIESTIE.

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fterie, if we will have the Gospel of Christ to grow. This care was greatest vnto the godly Rulers and 1. Reg. 2.24 Princes of Ifrael, to the ende they might keepe the 2. Cron. 18 fanctuarie vndefiled. This care must be greatest in 78. those that be christia Magistrates, if they love gods 2. Re. 18.1. glorie, and the increase of his Gospell. Thus did 4.5.6.7. &c. king Salomon in the beginning of his raigne, when he put downe Abiathar, and made Sadoc hie prieft. Thus did Icosaphat, when to reforme religion, hee fent forth Leuites into the coastes of Israel. Thus did Ezechias at the entrance of his kingdome, who this was his first care, howe the Leuites might bee prouided for. But of all other, Moifes who had re- Deut.11.22 ceived the commandement of God him felf, as ap- 9.10.11. peareth, did especiallie see what was the necessitie of the minister. In the 33. of Deuteronomie, a little before his death, thus he maketh his prayer: Let thy Vrim and Thumim be with thy holy one, whom thou diddest proone in Masab, and didest canse to serne at the waters of Meribah, who faid unto his father and to his mother: I have not seene them, neither knoweth bee his brethren, nor yet his owne children, but they observed thy worde & kept thy conenaunt. They shall teach Iacob thy sudgementes, and I frael thy laws. They shall put in-Sence before thy face, and burnt offering upon thy aulter. Bleffe O Lord his substance, and accept the worke of his handes. Smite through the loynes of them that rife up against him, and of them that hate him, that they rife not up agayne. Marke I befeech you, both his great care how the Leuites might prosper, and his notable describing of them, what maner of men they shal be. First, hee prayeth that true knowledge and vnderdanding be neuer remooued from them : their af-

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A SERMON PREACHED BY M. DERINGE

fection towards Gods Sanctuarie may be fuch, that neither father nor mother, wife nor children doe keepe them backe fro obedience to the law and couenant. O that our Ministers were such as Moises prayed for. Then no doubt God would bleffe them according to their request, & confound their aduct faries that rife vp against the. And here also marke his great zeale for their prosperitie. He was the pacientest man, and had the miledest nature of all the people of Ifrael: yet could he not fur presse his good and great affection, but brake out into these words: Smite through the loynes of them that rife up against bim, and of them that hate him, that they rife not up againe. O Lorde, if Moyfes had lived in our dayes, and scene this adulterous generation, that so spoyd leth the Leuites, how would his zeale haue bin inflamed against them? He would have cryed out as Nehe. 6,14. good Nehemias cryed : Plagnethem O Lorde, that

capity, 29 30 defile thy Priesthoode. And good were it for thefe finfull men, that God would fend his plagues vpon them, whyle yet they have time to repent. Now we want a Moifes to praye for their punishment, for they fleepe in their finnes; and God I feare hath referued them to a greater punishement. The Lorde graunt vs grace to remember the latter end, & now. looke while it is vettime, to the good order of the Ministeries When God promised to establishe his mercies with his Church, he promifed this, as the greatest token of his loue: 7 will gine you Pastors ac-

Iere. 3. 15.

cording to my hart, that shall feede you with knowledge and understanding. When he would have them have fure hope that he was their God, and they were his people, he faide he would give them Leuites that

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should teach his people, the difference between the holy, and prophane, between the vncleane, and the cleane: he promised them this as a perpetuall couenaunt: The lips of the Priest shall keepe knowledge, and Mala, 2.7. they shall seeke the Lawe from his mouth: For he is the Messenger of the Lorde of hostes. And this was the charge that God gaue straitely vnto the Priesthood: That they should tell his people of their sinnis, and the Esais 18.1. bouse of facob their offences. A miserable common wealth it must needes be, and farre seperated from God and his mercies, that hath blinde leaders, who cannot leade them selves. Who so feareth the Lord; will furely looke vnto it, that he maintayne no fuch offences within his kingdom, nor nourish any fuch fores in the body of his countrie. If a man be once called to the ministerie, let him attende vppon his 1. Pet. 5. 2. flocke, and feede them as his duetie bindeth him; with the foode of lyfe, or lette him be remooned. Christ layde: Pasce, pasce, pasce, Feede, feede, feede toh 11.16.17 This charge he hath given, even as we love him, to to fee it executed. Saye what wee will faye, and the more we fay it, the more impudentlie we shall lye, if we fay we loue him, whyle we kepe nor his commaundementes. Would to God we were wife to vnderstande it. Christ fayde, they mo the falte of the Math. 1.190 earth, and what thall be done with them, if they can scason nothing? Christ sayde, they are the light of the worlde: and what heape of mileries shall they bring with them, if they them selnes bee darke? Christ fayde, they be the watchmen: and what case shall the Citie be in, if they doe nothing but fleepe, and delight in fleeping? Who feeth not these incurable ficknesses, that can see any thinge? They are the Pastors.

Pastors, and how hungrie must the flocke be, when they have no foode to give them? They are the Teachers, and howe great is the ignoraunce. where they them selues knowe nothing? They are the Euangelistes or Messengers of gladde tydinges: how little hope haue they, and what flender faith, whose messengers cannot tell what the Lorde saith?

The Lorde enlarge within your Maiestie, the bowels of mercie, that you may once have pitie vpon your poore subjectes. This cogitation made Paule fay to Timothy, a painefull father vnto a carefull childe: 7 charge thee before God, and before the Lorde Iefus Christ, that shall indge the quicke and dead at his

appearance, and in his kingdome: preache the worde, bee instant in season, and out of season: reproone, rebuke, exhorte, coc. Of all miseries wherewith the Church is grieued, none is greater than this: that her Mini-1.Reg. 13.33 fters be ignorant, and can fay nothing. What could

Ieroboam doe more than this, to strengthen all his Idolatrie, then to make him Priestes of the lowest of the people? What could have made Afa (beinge 2. Cro.15.8. otherwise religious) so soone to have turned away

from the service of God, saving onely hee suffered his people to be without a Priest, which could reach them the worde of God? What plague did Gop threaten greater against a rebellious people, than that he would take from them their true Prophets?

When were the peoples sinnes so ripe to procure vengeance, as when their Preachers were dumbe Dogs, & could not barke? And what I befeech you is our codition better? Or what be many Ministers of our time and Countrie, other then dumbe dogs?

z.Cro. 73.9, Surely, as Ahijah faide of the people of Ifrael, fo we

3. Tim. 1. 2.

Ef2.32. Efa. 56.10.

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BEFORE THE QUEENES MAIESTIE.

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may fay of our Ministers: Haue wee not made vs Priestes like the people of our Countrie? Who soever commeth to confecrate with a yong Bullocke and seauen Rams, the same may be a Priest for the that are no Gods. And so surely, if we served Baal, agreat number of our Priestes at this day were tollerable. But if we serue the Lorde, what doe they with that function they can not skill of? Let them returne againe to their olde occupation. And yet this is but one euill : and if it were reformed, yet much stil were amisse. If I would declare vnto your Maiestie all the great abuses that are in our Ministerie, I should leade you along in the spirit, as God did the Prophet Ezechiel: and after many intollerable euils, yet I shall fay still vnto you, behold you In all fee moe abhominations then thefe.

Ezech. 8. 3.

I would firste leade you to your Benefices, and behold fome are defiled with impropriations, fome with fequestrations, some loaden with pensions, some robbed of their comodities. And yet behold more abhominations then these. Looke after this vpon your Patrons, and loe, some are fellinge their benefices, some farming them, some kepe them for their children, fome give them to Boyes, fome to seruingmen, a verie fewe seke after learned Pastors. And yet you shall see more abhominations then these. Looke vpon your Ministerie, and there are fome of one occupation, some of another: some shake bucklers, some Ruffians, some Hawkers and Hunters, some Dicers and Carders, some blinde guides, and can not fee, some dumbe dogs and will not barke. And yet a thousande more iniquities have nowe covered the Priesthoode. And yer you

in the meane whyle that all these whoredomes are committed, you at whose hands God wil require it, you fit still and are carelesse, let men doe as they lift. It toucheth not belike your commom wealth, and therefore you are so well contented to let all alone. The Lorde increase the giftes of his holy spirite in you, that from faith to fayth you may growe continually, til that you be zealous as good king Dauid, to worke his will. If you knowe not howe to reforme this, or have so little counsell (as mans heart is blinded) that you can deuise no way, aske councell at the mouth of the Lorde, and his holy will

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shalbe reuealed vnto you.

Efdr. 9. 2.

To reforme euill Patrones, your Maiestie must strengthen your lawes, that they may rule as well hye as lowe. As Eldras fayde once, fo may I faye nowe: The handes of the Princes and Rulers, are chiefe in this trespasse. If you will have it amended, you must provide so, that the highest may be afrayde to offende. To keepe backe the ignoraunt from the Ministerie, whome God hath not called to fuch a function, take away your authoritie from the Bishoppes, let them not thus at their pleasure make Ministers in their Closset, whome to euer it pleafeth them. To stop the inconveniences that growe in the ministerie by other, who say they are learned and can preach, and yet doe not, that are as I fayd, dumbe Dogs, and will not barcke, bridle at the least their greedie appetites, pull out of their mouthes these poysoned bones, that they so greedilie gnawe vppon. Take away Dispensations, Pluralities, Totquotes, Nonrelidences, and suche other finnes. Pull downe the Court of Faculties, the

BEFORE THE OVEENES MAIESTIE : A

the Mother and Nurce of all such abhominations. I rell you this before God, that quickeneth all, thinges, and before our Lorde Iesus Christe, that shall sudge the quicke and the deade, in his appearance, and in his kingdome: amend these horrible abuses, and the Lorde is on your right hande, you shall not be removed for euer. Lette these things, alone, and God is a righteous God, he will one day call you to your reckening. The God of all glorie open your eies to see his hie kingdom, and enstame your heart to desire it.

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The third thing that I saide in this place was to The third be noted, was of Dauid himselfe, how faithfully he argument.

executed that wherevnto he was called . The Prophete faith: He fedde them in the sinceritie of his heart, and guided them with the discretion of his handes. An excellent vertue, and meete for King Dauid, that was a man according to the heart of God. Hee knewe that obedience was better then facrifice: and that Gods people were neuer better ruled, than' when their Princes brought into captiuitie their owne vnderstanding, and in simplicitie of hart were obedient only to the wisedome of God. He had too good experience of his owne wildome, & had tryed it often howe it made him to rebell: therefore to please God effectually, he walked in his simplicitie. O that our Christian Princes had so great measure of Gods holy spirite: how many and grieuous burthens shoulde then bee taken from vs, that nowe Christian eyes and eares can hardly behold & heare? how many funnes should be extinct and buried, that nowe vaine polliciedoth mainteine and strengthen? The tyme is past, and I will faye no more.

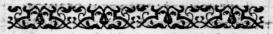
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The God of all mercy, & Father of all consolation, enspire our heartes with wisedome, that wee may walke before God in our owne simplicitie. That what his holy worde hath spoken, we may humblie heare, and not reason against it, because of our comon wealth. Then shall we ende these shorte and euill dayes with gladnesse. And when Christ shall appeare in glorie and maiestie to sadge the quicke and dead, wee shall stande on the right hande, in the number of his Elect, and heare that last and happiest sentence that neuer shall bee called backe agayne a Come yee blessed of my father, and possesse the worlde.

The which time the Lord bring halfily vpon vs,
even for his Sonnes sake Iesus Christ our
Saviour: to whom with the holic
Ghoste, three persons and
one Gop, be al honor
and glorie, both
now & ever.
Amer.

FINIS.

ASer-



The Tower of London, by M. Edward Deringe, the . 11. of December, 1969.

IOHN.6.34.

Then they said unto him. Lord, gene us exermore of this bread. And lesus saith unto them. I am the breadof life: He that comethunto me shal not bunger: and he that beleveth in me shall never thirst.

E haue (dearely beloued in our Lorde and Saujour Christe) wee haue in this portion of Scripture to confider: First, this peticion or request which the Icwes make vnto Christe in these wordes : Lorde gene vs enermere of this breade. Then the aunswere that our Saujour Christ maketh againe: 7 am the bread of lyfe. &c. Their request rifeth of certaine words, spoken immediatly before, where Christ fayth: My father geneth unto you fro heaven the true bread . For the bread of God is hee that cometh downe from heaven, and gimeth lifewnto the world. Through which words they brake out streight into this prayer : O Lord gene vs alwayes this bread. These wordes they doe not vtter with any good affectio or longing defires to be pertakers of the mercies, which are offered vnto all in Christ Iesu: but rather ofa distépered mind drawne into contrarie defires, feeking by all meanes to fill themselves with happinelle, & yet to left & scoffe at the doctrine of christ. The thoughts of their minds

long. 6.18.

are made manifest, both by these wordes of Christ:

John, 6, 26.

Iohn, 6.31.

Tee (eeke me because you eate of the lones & were filleds and also by their owne wordes to the same effect, where they faye: Our fathers did eate Manna in the Wildernesse. Likewise requiring that Christ woulde so feede them still by Miracle, and then they would follow him . And afterward also, when Christ had further taught them that he would in no fuch fort feede them deintily on earth, but if they would eate of the bread that he wold give, they must renounce fuch fleshly concupisence, crucifie themselves vnto the world, & be with a liuelie faith incorporate into his bodye, then they shoulde eate of living bread: as foone as they heard this, they murmured at him, shewing that he was not the bread that they did seek for, & then declared what was their scoffing spirit, and faid openlie : Is not this lefus the fonne of lofeph, Whose father and mother we knowe? How came he downe-

John. 6. 4.

mindes these men had that would so faine have bin fed with the bread of life. They would live for ever: John. 6.28. but they would live as they lift. They would followe Christ: but they would neither hunger nor thirst. They wold doe the will of God; but they would not crucifie their affections. They woulde come vnto heauen; but they wold not be led by Iefus the poore Carpenters fonne. Their carnall fancies beguiled the. Their scoffing at Iesus Christ made their harts so blinde: and their defire of happines was nothing but the shew of their owne folly. Now let vs beware by other mens harmes. Let vs not fal after the same

from heaven? Thus dearly beloued, wee learne what

example of disobedience. If we bringe our carnall .Cor.2.14. fancies to the worde of God, we shall never vnderftand

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fand it. The natural man perceiveth not the things that are of God. Such groffe imaginations deceived Nicodemus, that hee knewe not what it was to be John, 3. 4. borne a new. Such fancies made blind the woman John. 4.15. of Samaria, that the knew not howe to aske for the Mark. 16.3 water of life. Such carnall imaginations made the children of Zebedy to aske of our Saujour Chrift, Luk 18,34 they knewe not what. Yea, all the Disciples of our Saujour Chrift, by such fleshlie defires oftentimes vnderstood him not. And howe much more ought we to take heed that have so barren hearts, not watered fo plentifullie with Gods spirit? Whether shal we be led, if we bring vnto Gods word our fenfuall apperites? Sure euen thither, whether these Iewes are gone before vs, to murmure against Christ, and despise his Crosse. Let vs then take heed whyle it is yet time, & in obedience of Gods word banish farre fro vs our own vnderstäding, & if we will be taught of the Lord God, let vs leage into captivitie all our own cogitations, & feeke no better estate for the go- 2. Cor. 19.1 fpel of God, then he himself hath appointed by his holy wifedome. Otherwife it will furely come vpon vs, that came fo long agone vpo these carnall lewes, & we shall have so good liking of our own delight, that we shal cotemne the poore Galilean, and with a proud coutenace we shal think much scorn, that the Carpenters son shold be our master. This is the fruit that groweth out of mans wildom. Here it is plainly testified in this 6. of John. It is testified in the Scribes Mati & Pharifes, that so ofté scoffed at our Sa. christiin the foldiers that vpo the crosse had him in such derisions in the whole multitude of the lewes that stroke him & spit on him, & bid him aread, who had hurt him, Mar 15 42

Thus after that by carnall reason they would needs judge of Christ, they grewe more and more in hardnes of harte, till they thought it good wisedome to speake so great blasphemie. Such Gospellers there were many in the primitive Church, that thought them selues wyse in making a iest of Christe. Iulianus the Apostata, when the Christians asked helpe against all their injuries, with mockes and scoffes he would aske why they did coplaine, when the Galilean their maister bad them doe good for euill: if any would take away their coate, that then they should give him also their cloake. So manie wicked Magistrates spoyled the Christians of their monye, and woulde taunt them merelye with the fayinge of their God : Qued Cafaris feis, Cafari da, Giue that vnto Cæsar, that thou knowest is Cæsars. Such Gospellers at this day, we have a great many in England, that laugh fmothlie in their sleeues, at their madnes (as they thinke) that followe so earnestlie the Gospell. So S. Peter hath borne witnesse generally of the wicked of all ages, that they shall thinke it much madnesse, that other will not runne to like effusio of riot: but let them alone, that seeke willingly to goe so farre aftray. This is the time of their reioycing: The dayes of repétance are not yet come. When they have done with their mocking, themselves shall be then mocked at, & for all their pleasant sporting, they shalbe called to judgement. Another thing I noted vnto you in the petition of these lewes, and that was a defire of happines, whiche they wished to come vnto: And in the middest of their malice, yet an inward fighing of spirit, that

they might once eate of the bread of life. They

Prudence.

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pleased them selves exceedingly in fighting against Christ, and yet againe in remorse of coscience, they wished to be partakers of eternall lyfe . And this is that sparkeling of the grace of God, which is kindled in the hartes of all men, of which S. Iohn faith; That Christ lightneth all men that come into this world. Iohn. 1.9 Caine had this light, when the burden of his sinne feemed fo heavie vnto him, that it could not bee gen 4.13. pardoned. Efau had this light, whe for losse of his Gen. 27. 38. Farhers bleffing, hee lifted up his voyce and wept. Pharao had this light, when in remebrance of all his plagues, he cryed at the last: The Lorde is righte Exo. . 27: teens, but f and my people are wicked. The Sorcerers of Egipt had this light, when God cofounded their. wisedome, in a most vile creature, and they con- Exo. \$.19. felled before Pharao: This is the finger of God. Pilate. had this light, when he washed his handes, & cryed Math. 27.24 before all the Iewes: That he was innecent from the blond of Christ. Simon Magus had this light, whe he wondered at the fignes and myracles that were Acts. 1.13. wroughr by the Apostles, and would have given mony for the holy Ghost. The Gentils themselucs, they had all this light. Antiochus, when he wepte 1 Mae.s.ra for all the euill that he had done at Ierusalem. Iulianus, when he cryed, Vicifi Galiles: O man of Galile, thou hast gotten the victorie. Adrian at his death, when he spake vnto him selfe, Animula vagula, blandula, hospes comesque corporis, que nunc abibis in loca, nec vt foles dabis socos, palidula, rigida, nudula? Brutus had this light, when the night before he was flayne, he thought he fawe a fprite that cryed thus vnto him, Ego fum thus mains genius Brute: hodie me in Phillippis videbis. But

But what need I (derely beloued) to make this long by examples? You your felues (I am fure) can witnesse with this trueth. There is none of you so farre giuen ouer to vncleannesse, but I am sure somtime you fay with thefe vncleane lewes : O Lorde gine vs one day the bread of life. This is the triumph that verrue hath over vice, that where soever the is most hated, there she is ofte wished for. And this is the great punishment that God bringeth vpon the wicked,euen as the Poet faid: Virtute vt videant intabefcanta, relicta: That though they loue not vertue, nor can not like to follow her, yet they should pyne awaye with a longing defire after her. And this I am fure it striketh deepe, & woudeth the conscience of the wicked. Though they have fet their heart as an Adamant stone, & made their face like flint, yet grace pierceth throughout their cocupiscence, and they lay somtime, the way of vertue is better. There was neuer so impure& dissolut an adulterer, but he hath faid sometimenthe chast body is best. There was neuer so blasphemous nor vile a swearer, but somtime he hath trebled at Gods Majestie. There was never mã fo proud & ambicious, but sometime he remébreth he is but earth& ashes. There was never such anyfurer, nor couetous wretch, but sometime hee thinketh his gold & filuer shall canker, & the rust of it shall be a witnesse against him. There was neuer fo riotous a person, sumptuous & prodigal, but Cometime he codemneth his owne doing, & Cayeth with the Prophet: The varighteous man borroweth, & payeth not sgayne. And what should I say more? There was never to high minded not vainglorious

a king, but he hath sometime thought his Crowne

Jam 5,2

Pial, 17.12

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would fall from his head, and the crowne of righteousnesse was better, whiche was in the kingdome of heaven. And this dearely beloued, as it is in a wicked life, so likewise it is in corrupt religion. Trueth that is strongest, and ouercometh all, in religion forceth the enimie oftentimes to cofesse her. There was never papift that so magnified Merites, and talked of his workes of Supererogation, but oftentimes in his conscience hee would furely confesse: That when he had done all, yet be was unprofita - Luk.17.16 ble. There was never any so great an ennimie to Faith, but when his conscience was touched with the griefe of sinne, he would crie a loude: Faith alone doth instifie. There was neuer (I am fure) Papist yet so drunken, that made so much of all his fleshly worthippings, of Organes, &finging, of Altares and Altar cloathes, of Frankensence, & sweete smelling fauours: of banners and streamers: of goodly tunes and melodie: of filuer croffes and challices, but hee hath faid sometime: Who required thefe things at our Efatt. 12. handes? The true worshippers doe worship in spirite and Iohn.4.23verite. There was neuer Papist in so deepe a sleepe of Pardons and Purgatorie, but he hath furely fayd it, fuch weake engines can breake downe but paper walles, & fuch cold water can quench but painted; fires. There was never Pope nor generall Councell fo desperatly bent, to set vp worshippinge of Images, but their owne hearts have often cried within them: They have mouthes and speake not, they have Pfal. 113.5: eyes and see not, they have eares and heare not, they have nofes and smell not they have handes and touche not, they have feeted walke not: Thou shalt not bow down to the, nor worship the. There was never Papilt so blinded with.

with the great absurditie of Transubstantiation, but fomtime feeing the wine in the Challice, hee hath bin afraide to fav: by this & by nothing elfe, let my finnes be walked, and feeing the Cake in the Priefts handes: thou alone hast redeemed me, and alone by thee I looke to be faued. This doubt ye not (dearelie beloued) is the workinge of the Lorde, in the heartes of all his enimies. Refuse him howe ye will in life or in Religion, you shall carre day and night a witnesse in your breast against your selues, and your heartes wil condemne you, that cry euermore against you: the way vnto true happinelle, is neyther by finne nor superstition; neyther by open rebellion, nor yet by accurffed Idolatrie. And thus farre out of this petition of the frowarde lewes, I haue noted vnto you, what I haue thought best for our common instruction. The Lord graunt vs that we make the like request, but with a better spirite, and praye euermore vnto him: O Lorde, gine vs alwayes the bread of life. Nowe let vs consider the other parte which (I faide) is the aunswere of our Saujour Christ, in these wordes: I am the breade of life, be that commeth unto mee shall never hunger, and be that telecueth in me, shall never thirst. Out of this place (dearely beloued) I will note vnto you, as the text gineth me occasion, these three poyntes. First, who is the bread of lyfe, then by what meanes hee is eaten. And thirdly, what fruite commeth of fuch fustenaunce. Who is this bread, Christ sheweth in these wordes: I am the bread of life. By what meanes he is eaten, it is showed in these words: He that commeth unto me, He that beleeneth in mee. What fruite commeth of it, it is thewed in thefe wordes: He fall

John, 6.34.

Tohn, 5.35.

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never hunger, he shall never thirste. I am the breade of life. These wordes they signifie thus much, that in Christalone we have life, and all confidence of salnation must be grounded on him, and on none cls. Christ crucified is a continual Sacrifice of reconciliation standing betweene God and ys, so that what foeuer grace, mercie, and peace is powred vppon vs by God the Father, it commeth downe through the body of Christe vppon the crosse: and whatsoeuer ioye or comfort wee can have in beinge vellels of mergie, thus it is made perfect : when with a liuelie fayth we looke through Christ crucified, and so go with boldnesse vnto the throne of grace. Thus Christ is called the bread of lyfe: the foode of our foule, and nourither vp of our consciences to a perpetuall quietnesse. This the Scriptures testifie most plentifullie in all places, witnessing, that when socuer we feele our felues hungrie, that is, Labouringe and heavie loaden with the burthen of our finnes, wes Math, 11,28 must come vate Christ: and hee will refreshe vs. From our first father Adam, untill the last man that shall be borne vppon earth, neuer was nor shall bee one that thall finde other foode of life. Adam dy whose finne we were all condemned, when he was cast out of Paradife, that is, out of Gods fauour and the place of rest, he could not feede his soule neyther with the labour of his hande, nor with the sweater of his browes, but the first foode of life hee founde in this promise, That the feede of the woman shoulde Gene.3-15. treade downe the head of the ferpent. Abraham, Ifaac, and Iacob, in all their wandring journeys, they lived lived not by this, That their posteritie should be multiplied, & enioy a land that flowed with milke and home:

A SERMON PREACHED BY M. DERINGE But this was the bread of life that made their harte

glad, euen the fight of Christ, & by this promise e-Gen,11.3. Bc,16.4. &c. 18. 14. Roma,7.7. Roma. 5.20.

Hebr. 9.9. Heb. 10.4.

Gala.3.24.

Efai.9.6.

Ephe.1. 11.

Rom.4,16. Ephc. 2. 14. Acts.4,22.

uery one of them lived: In thy feede all the nations of the earth shalbe bleffed . The lawe that came after and taught vs true obediéce, we learned nothing by it, but the knowledge of our fin, nor it wrought nothing in vs, but the multiplying of our iniquitie. The lawes & ordinances, which were in meates and drinks, and carnall rites & ceremonies, they could not feed the conscience of him that did the service : the facrifices & offerings were nor such that they could give vnto vs the food of life. It was altogither unpoffible,

that the blood of Bulles and Goates Should take awaye sinnes, but so far the law did feed our soules, as it shut vs up in the faith that should be renealed, and ledde us as a Schoolemaister unto Christ. The Prophets that came after, rayled vp of God to teach his people, they shewed no other mark to looke on, nor other hope

to live by, but that child that should be borne vnto them, And that fonne that should be given them, whose name was wonderfull, councellour, the mightie God, the everlasting Father, the Prince of peace. The Apostles & Euangelists now sent in these latter dayes for the

work of the ministerie, Togather togither the Saints, and build up the body of Christ . they feede vs not with the foode of our own works or wel doing, but to make our faith ftrong of the promife of God fore, they tell vs: Christe is our peace, and there is no other name under heaven given unto men, by which wee shall line, fane only the name of lefus Christ. Thus Christ is our bread of life, & if we will build our selues vpon Abraham, Isaack, or Iacob, to be of their posteritie, if we wilbe led by the law and the prophets, by the

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Apostles & Euagelists, to find the food of life: if we heare Christ himself, or wilbe his disciples, the this is our religio: Christ is the bread of life. Too too wret ched have the Preachers bin that have called you fro this bread, to feed you with their corrupt leaue, fro this fourain & welfpring, to their own pudles that. can hold no water. Thus they have al done that have led you any whether fauing to Christe alone, that haue taught you to pray vnto Saints, Angels, or Archangels, to be your mediators, that have told you of iustificatio in your owne works, that have solde vnto you their Masses, as sacrifices propiciatorie for the quick & dead, that have bid you trust in pardos &indulgeces for remissió of sins, that have brought you vnto the Pope, a fick head of an ill disposed Sinagoge, to hang your faith vpon his sleeue, that hath told you of generall Coucels, they could not erre, but what focuer they should decree, you should forcceiveit, as the H. Euangelists. Thus have these mousters spoken, & thus they have deluded you, & yet they fay still: wherein haue we offended? But the Lord be prayfed, that hath delivered vs out of the kingdom of fuch darknes, & brought vs againe into the light of his Gospell. Let vs nowe walke in it accordinglie, & cofesse Christ alone to be the bread of life. The fecond thing that I noted vnto you in this answere of our Sauior Christ, is: how we do eat of this bread, & that (I saide) was shewed in these wordes: Hethat cometh unto me, He that beleueth in me. To come vnto Christ, to beleue in christ, This is

to cat christ, so that we may wel say, as S. Agust. said: Augustin vp Quid paras denies ant ventren, crede & manducassi? It is no neede pon the 6 of to prepare tooth or bellie, beleue and thou hast eaten. Tohn, italia:

But here (dearelie beloued) I must firste admonish you that this place, nor this fixt Chapter of John, is not meant of the Sacrament, as some populhe interpreters have ignorauntly tolde you. The Sacrament was not yet instituted, nor any nowe present knew whether he would ever ordayne any fuch Sacrament of his body and bloud, or no: so that if he had spoken thereof, he had told them that, whiche they could not vinderstande. But this Christ doeth, without all confideration, eyther of Sacrament or no Sacrament. He telleth them howe and by what meanes his body can be caté, whether it be in your inwarde faith, when fecretly and with your felfe you feede vpon his body, or whether it bee in outward figne or Sacrament, whiche is a helpe of our infirmitie, the more liuclie to taste of his mercies. There is but one and the same way, neyther to eate his fleshe, nor to drinke his blood: the which waye plainely & expressie here is deliuered vs by Christ, that we neede not to erre except wee will. And this was Christes great mercie, to prepare the heartes of his children, that they should not be offended with any maner of vnderstandinge, when they should heare in the institutio of the Sacrament, Take, eare, this is my body. They are before well instructed, and The groffe and they knowe what to beleeue. carnall fancies of transubstantiation, could not difquiet-them. They knewe there was no way to cate Christe, but to come vnto him, nor to drinke his blood, but to beleeue in him. And this fayth was the more pretious, the further of his bodily prefence was remoued from them: They knowe farth was the taking holde and substance of things wee hoped tor.

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for, and the sure apprehension and proofe of thinges that were not seene. So that they knewe how to feede of his body with great boldnes to lift vp their foule, & take holde of his mercie that fitteth in heaven at the right hande of his father. Whence vndoubtedlie all the merites of his Passion do presently flowe vpon his poore children. His conflictes & agonies with finne and condemnation, to fett vs free from Gods wrath and displeasure, and all his obedience shewed here in fleshe, from his corporall, reall, and substantiall body, cometh downe vpon vs, to cloath vs with righteousnes, that we may be found vnblameable before his father. Thus much the disciples well understood, and they murmured not at these wordes, This is my body. Thus much let vs learne out of this place against we come vnto the Sacrament, That to come unto Christ, and to beleue in Christ that is truly to eate Christ. This being proued true vnto you, you will soone set your selues free from all popish idolatrie. And how true it is, marke well. I befeech you, what are the words. 7 am faith Christ the bread of life. Hee that commeth unto me, shall not bunger. If Christ had spoken still properly, according to the metaphore, he had fayde thus: I am the bread of life, he that eateth me, shall not hunger. Nowe he him felfe hath faide: He that commeth, in stead of this, He that eateth, if you will beleeue him, you must needes confesse it. To eate Christe, is to come ento him. So in this other sentence. He that beleeeth in me, shall not thirst. If he had kept the properie of speech, he had fayd thus; he that drinketh of me, shall not thirft. In steed of, drinketh, hee fayeth, elemeth, and therefore it is most certayne, to drinke

of Christ, is to beleeue in Christ. So that this is now an vindoubted trueth, to eat Christ, to drink Christ, to come vinto Christ, to beleeue in Christ, these are all one. And who hath eares to heare and heareth not this? Or whose judgement is so blind that hee cannot perceive it? Compare the sayings of Christ in this chap, you canot (it you wil not) be deceived, He that beleveth in me hath everlasting life. And after: He that eatch of this bread, hath everlasting life. Ex-

John.5.10

John. 5.24.

Iohn.6.53. blood, you have no life in you. Hee that beleusth on him that fent me, bath life enerlasting. Ton will not come onto me that you may live. Who feetly it not here, to

John.5.54

that fent me, bath life enerlasting. You will not come unto me that you may line. Who feeth it not here, to eate, to come, to beleue, is all one. Again: He that beleeneth in me, I will raife him at the last day. And hee that eateth my fleshe, and drinketh my blood, I will raise him up at the last day. After all those sayings of eating his flesh in deed, & drinking his blood in deed, at which the Capharnaits were offended, & divers of his Disciples forlooke him, Christ faith then vnto his Apostles, Will you also go away? As if he shuld haue faid: are these wordes so ftrange, that you also will be driven away? Vnto which Peter answered: Lord to whom shall we goe, thou hast the wordes of etermall life, and we belene and knowe, that thou art Christ the sonne of the lining Lord. Loe here, how S. Peter him felfe, of whose name the Pope braggeth so much, and yet vtterly renounceth his faith. Saint Peter (I fay) vnderstandeth, all these wordes of life, of the eating & drinking of Christes sleih and his blood, he expoundeth them thus : To beleeue in Christ, and to know him to be the son of the living God, euen as Christe him selfe had before taught him,

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him: The wordes that I feake are first and life,it is the Spirit that quickeneth, the fleshe profiteth nothing. If all this be not plaine enough, looke yet, and let S. John expound him felfe. Here Christ fayeth: Hee that eateth my fleshe, and drinketh my blood dwelleth in me, and I in him. The same S. Iohn that wrote this, faith thus againe: Who fo confesseththat fesus is the Sonne of God, God dwelleth in him, and he in God. Wherby it is plaine, he that cofesseth thus of christ, he eateth his fleshe, and drinketh his blood. This (dearely beloued) is no newe doctrine, but taught by Christ, receyued by his Apostles, written for all ages by his holy Euangelistes, now preached to the comfort of all true Christians, and in the primitive Church beleeved of all the holy Fathers. I woulde alledge you their owne fayings, but that the time passeth, and you have them plentifully set out vnto you, you may reade them when you will. These places alleadged out of the Scriptures, one expounding another, they are the furest witnesles, to know the meaning of the holy Ghost. And what if here L should reason out of our Christes owne wordes, to proue, there can be no transubstantiation. He sayth for proofe, that his naturall body is rifen. See my bandes & my feete, touch me and handle me, it is even I. Seeinge Christe will have our senses to judge of his body, let vs doe fo. See, feele, touche, taste, is it ought but bread? This argument me thinketh is good and well warranted by Christ himselfe, and it kemeth not so only to me, but S. Augu. thought so now eleuen hudred yere agone. See, de doctrina chrifiana, li.3.ca.16. and there you shal finde it. But the time patieth & I will come vnto that, that I thinke HOY

1,105. 4. 15.

Luk, 24. 330

you looke for, and which the Pope hath made the Substance of all his Masses. Christ fayth thus: Take eate, this is my body. And what then? Is there any ob-Mat. 26.26. scuritie in these wordes? Is it not often and plainly

Tohn 6. 14.

spoken, what it is to cate his body? Are not his difciples wel taught? Knew they it not long before? As it is plainly faid: This is my body, fo is it not plainlie expounded. Thefe wordes are spirit and life? No man can here be offended, but he that is dull of hearing, and hath not hearkened before to the wholefome doctrine of trueth. But you will fay, why could not Christ as well have said, This is a figure, or signe, or token of my body. I answere. First, these words are without daunger, that his Disciples should dreame of transubstantiation: they are so assuredly taught before how they should eate or drinke Christ. The I fay, this our Sauiour Christ did choose to speake, to shewe his great and abundant loue towards vs, that we should be so fully perswaded that hee were our head, and we his members, as if this naturall & reall body, were substantially within vs, that wee should know, what soeuer we could wishe from his mercie to comfort vs, by this Sacrament or couenant of his mercie we should so assure our selues of ir, as if we cate his very flesh, or drinke his naturall blood. The like phrases or speeches are plaine and Ephe. 5. 14. Often in the scripture : Christ is our head, and wee his members, he dwelleth in vs, and we in him. He is the cor-

ner frome, and we are the building vp. He the vine, & Iphe. s. se. we the braunches. His body is the meate, and wee

lohn.15.5.

the eaters. Whose heart is so dull that is not stirred vp with these speeches? Or who understandeth not by these speches, that Christ would shew the abou-

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daunce of his loue rowardes vs, and the great boldnesse that Christ will have vs to put in his mercie? As for transubstantiation, it is so straunge from the sence of the Scripture, that if the Pope had not bin, I thinke it neuer had bene thought of. And if the Councell of Lateranne had not bene, it had neuer bene named. But let vs weigh the wordes a little, and conferre them with these late popishe follies. Christ fayeth, Take, cate, this is my bodie. But the Mat, 26, 26 Pope fayeth, take not, eate not, fitte a farre off, and looke on, fall downe and worthip. This is my bodie. Was not this their manner of preaching ? He w els coulde this have bene your manner of practile, when you came to the Sacrament, or as you rather called it, the facringe of your Maile? Christ fayeth: Drinke you all of this : this is my blond. The pope vt- Mat. 16.17. terlie denieth it, and prooueth it by good reason. His bodie (fayth hee) cannot be with his bloude: there is Concomitantia, the one followeth the other, and therefore you shall not drinke it, yet it is his bloud. Christ fayeth, as ofte as you doe this, preache t Co. 17.16. foorth the death of the Lorde untill he come. The Pope layeth, that is not necessarie. If you saye Masse dayhe, it skilleth little, though you preache not once in a yeare. What maner of Vicar call you this man, that dispenseth his Maisters doctrine thus deceitfullie? Or what hope can you have of transubstantation, when it hangeth vpon his credite, that deaeth thus vnfaithfully? O (dearelie beloued) be not, eccy ued. These things be too plaine to be dissemhed. It is his owne mouth that speaketh these thinges, which (fayeth he) can not erre. We knowe hat there is no tructh in him, and whatfocuer nee

doeth, it is against Christ, and his eternall Gospell. For the wordes, This is my body (I trust) I have proued it, they be not wordes of errour, to make you beleeve the thing that is not : the meaning is plain. The bread is a warraunt, and pledge vnto you, that as fure as you eate it, which is the figne, fo fure your faith feedeth on all the fruites of his pallion, and the righteousnesse & true holinesse of his humaine body, couereth all your sinnes before God his Father, and cloateth you rounde about with joye and gladnesse. These are the riches of Gods aboundant graces, which make the poore penitent finner to seeme more glorious, then all the worldly treasure. This is the fecrete Manna with which God feedeth his elect, that maketh the hungrie heart more glad and joyfull, then all the bread of Princes. Thefe fiches they have spoyled you of, that have solde vnto you so deere their Transubstantiation. This food they have taken from you, that have fedde you fo long with a fancie of Christes naturall bodye. For the wordes, This is my body, are not straunge. Such phrases in the Scripture, are euer vsed vpoulike occasion. In the 33, chapter of Genesis, Iacob calleth his Altar, The mightie God of Ifraell: yet the Altar was not God, but fet vp in memorie howe mightily God had preferued him. In the 12. chapter of Exodus, God fayd to Mofes of the Pascall Lambe: This

Exod.12.1. 1s the Lordes Paffeoner: and yet it was not the Paffeouer, but the Sacrifice of the Lords Paffeouer, when in killing the firste bothe in the lande of Egypt, he paffed ouer the houses of the children of Israell. In the 7. chapter of Lemisicus, where God gitteth to

Gen. 33.10

the 7. chapter of Lemiticus, where God gitteth to Aaron, the shoulder and brest of the Sacrifices for

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his portion, hee fayeth thus : This is the annointinge Liuit. 7 . 35of Aaron, yet the brest and shoulder of the beastes, were not the oyle wherewith Aaron was announted, but a figne or token of his anounting. In the fixt of Num. when god fetteth forth the lawe of the Nazarites : Hee forbiddeth them to defile them felues at the Num. 6.7. death of their father, mother, brother, fister, and addeth this clause : Because the consecration of his God is upon his head. Yet the heaire vpon his head, was not his confecration, but the figne of his confecration. In the fifte chapter of Numerie, where GoD fetreth forth the law of ielousie: The water wher by Num. f. 11, the woman is tryed, is called often the curffed water, & yet the water was not curfied, but shewed the woman to bee accurssed and detestable. In the 19. Chapter of Deuteronomie, speakinge of a false wirnesse: Both parties are bidde to stand before the Lorde. Deut. 12. 17 Yet he meaneth before the Priest, in whose brest was Vrim and Thummim, a liuelie representation of the Lorde. In the 26. chapter of Deuteronomie, teaching what they shal doe that offer their first fruits. it is written : Thou shalt laye this before the Lorde: yet Deut. 26,5. hee meaneth before the Altar, a present signe of the Lorde. Oftentimes in the lawe, The Arke is called the Lorde God : Yet the Arke was not God, but a li- Deut.31.11. welie representation of the Lorde God. In the 17. chapter of Genesis, God speaketh of Circumcision: This is my Couenaum. Which yet God himfelfe ex- Gen. 17. 19. poundeth in the verse followinge, This is the token and ... of my couenaunt. And what can be more plaine then this? So Sainct Paule fayeth : The Rocke was Christ, 1. Cor. 19.30 yet Christ was not the Rocke that was in Horeb: but the water of the Rock was the figne of Christes

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Tirus, 3.5.

blood, which quencheth the thirste of all his elect and chosen. So Saint Paule calleth Baptisme, Lauacrum regenerationis: The washinge of the news birth: yet the water doeth not regenerate, but the holie Ghoft. An hundreth fuch speeches you have in the Scripture, where the figne hath the name of the thing fignified. And how are you so bewitched, that in this one Sacrament of the body and bloud of Chrift, you cannot beare that phrase which is so viuall in Scriptures? But fo it is, Saint Paules prayer hash taken effect in the popishe kingdome : Hee 2 Cor,14.38 that is ignoraunt, let him bee ignoraunt fill. But I hope (dearelie beloued) better of you. God I truft, hath lightened you, and you doe vnderstande his holie Scripture. You will come in spirite and trueth to these holy Misteries, and you have forsaken your

> olde leauen of all Romish Idolatrie. Nowe a worde or two of the fruite of eatinge and drinking Christ,

and fo I will make an ende.

To eate and drinke Christe, is as I have faide, to come vnto Christ, to beleeve in Christ, & the fruite of this is: Hee that commeth unto him, hee shall not hunger. Againe: And he that beleeueth in him, shall not thirste any more. This (dearely beloued) is the great fruite, that vnspeakeable benefite, that ende-Telle mercy, which they talte and eate of that labour and are loaden, and come vnto Christ. My tongue cannot expresse it : your eares cannot heare it : our heartes can not imagine it, what is the fulneffe of joye that springeth out of this fountaine. To thirst no more, to bee no more an hungred, is to fee God as hee is, and to contemne the worlde, to have all

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teares wiped away from our eyes, and bee no more forrowfull, to have the glorie of God to thine vpon ys, and no more to regarde the light of the Sunne or Moone. This thall be then perfect, when Christ shall appeare in glorie and Maiestie, and weeshalbe cloathed with righteousnesse and immortalitie. Nowe in this bodie of finne, this happines is tafted of, when wee feele the spirite of adoption to crye endicision vnto our fpirite, Abba, Father. When the mercies Gala.4.6. of lefus Christ doe so compasse the inner man, that wee fee and feele the kingdome of heaven pictured in our consciences, when with a great and longing delire, Enen as the Harte longeth after the water Pfal.12. 11. brookes : We crie with Saint Paule, Cupio diffolni Phil. 1.21. When we bee touched inwardly, and faye with the Sainctes in the Revelation : Come Lorde lefu, come Apocata, quickely. These are the beginnings of those cuerlafling joyes, that can neuer bee made full, Till this 1 Cor. 15.61 mortalitie have put on immortalitie, and this corruptible, incorruption. And wee have given into our mouthes, the longes of our triumphe : O death, 1. Cor. 15.55 Where is thy fting? O hell, where is thy victorie? The fonges of our joye, Such as none can understand, faue the hundreth and foure and fortie thousande, that are bought from the earth. Hee that eateth of Christe to this purpose, hee is nourished, and he that drinketh of Christe to this hope, he is quickened. With this meate and drinke, Abraham was filled, when he for- Gen. 12.1. soke his fathers house, his kindred, his countrie, to goe into a lande that God Would shewe him. With this meate and drinke Moles was filled : When hee rather Exod. 1,11. shofe to bee a miferable fernaunt amonge his brethren

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of I frael, then to bee a mightie Prince in the Course of Pharaoh! With this meate and drinke was David filled when bee wished rather to bee a doore keeper ins Pfa.84.11. the bonfe of God, then to dwell in the pallaces of princes, With this meate and drinke was Paule filled, when Phil 3.3 .. hee fayeth, Her accompted all the Worlde us dung, that bee might winne Christ, With this meate and drinke Math. 19.19 who focuer is filled, Hee will for fake father and mother, brother und fister, wife and children, house and landes, yea euch his owne life, and take up his croffe and followe Christe: The remembrance of immortalitie that Christ shall give vnto him, will make him hartilie to confesse, that this life is but a moment. The length of his dayes that liveth for ever, will make him beholde his owne body, and faye: All fleshe is Etai.6. graffe. The glorie of his Maiestie that shineth world without ende, will proue the glorie of man to bee but as a flower in the fielde. It will make his harte to crye Joh. 16. 34 Often within him : Lord feede us euer with this bread; And fure (dearely beloued) the cause is soone espied, why the worlde is fo drunken, with thefe tranfitorie vanities: they neuer felte what the things are that abide for ever. He never tafted of Christ, that hungreth and thirsteth after vaine glory, to become honorable in this world. He neuer tafted of Christ, that heapeth vp filuer and golde, and can not tel for whom he gathereth it. He neuer tafted of Christe, that spendeth his dayes in wantonnesse, and hearkneth not to the sentence that shall be spoken vnto him: Come, give account of thy feward hippe. He neuer tasted of Christ, that hath his eyes open to beholde vanitie, and feeth not Christ crucified for his

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ite, rknto nebehis finnes. Hee neuer tasted of Christe, that hath his eares open to all vngodly soundes, and heareth not the Trumpet that one day shall blowe aloude: Arise ye dead, and come vnto indgement. To be shorte, hee neuer tasted of Christ, that is not crucified vnto the world, and the worlde vnto him, so farre that sinne raigne not in his mortall body. The Prince neuer tasted of Christ, that putteth the glorie of his court in concupiscence, in pride, in blasphemie. The noble man neuer tasted of Christe, that braggeth and boasteth of his parentage, and knoweth not that he is but duste. The Magistrate neuer tasted of Christe, that suffereth this great cardinge and dicinge, that leaueth sinne vnpunished, and vertue vnrewarded. The Man or Woman neuer tasted of Christe, that

The Man or Woman neuer tafted of Christ, that crieth not in spirit: O Lord, thou art mine inheritaunce. The father of all mercie, and

God of all confolation, ftrengthen
vs with his grace, that we
may tafte of Christ,
A M E N.

FINIS.

AT THE TOYNER OF LONDOW.

from Herwiner tailed on Christe, the high his calcebrate allystgodh Lounder, and heareth not the Lounder should be almost that one also had blowe almost Arife rather than the armost a moon of the calculation of the national state of the calculation of the national fractions of

world, and the world v. to him, for arre that have rever right on the prince neuer of the Christ, that barrette he glorie of his court notice of his court of concept leaves. If he not have neuer added of Christ, that braggeth and be not the total of this patent go, and know other or that he is but ables. The May that exercise of the his hardware to the of the his hardware the cold three him fairered this great cardinge and decinge, that hardware hopen and vertue vertex access. The sen or Woman mean affect of Christ, that card not in fairt; O is also wer mine weeks and the center not in fairt; O is also wer mine weeks and the center not in fairt; O is also wer mine weeks and the center not in fairts of all merches and the

God of all confolution, thrength in South we was with the grace; that we may after 6 Christ,

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To the Chri MWXX dar, increase LECTIVERES

OR READINGES, vpon part of the Epiftle written to the

Hebrues. d the cre

Set forth as they were reade in Paules Church in London.

By Maister Edward Deringe Bachelour of Dimmitie.

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NEVVLTE IMPRINTED. a ropher, a right and a ting , to that in overb hee alone is

and becomes that testinera vs the willing as and love of the

To the Christian Reader, increase

of faith & knowledge with an carnest Zeale in Christ Iesus

He Epiftle to the Hebrues conteineth fuch doctineas the holy Apostle knewe most necessarie for thelewes, who (a fewe excepted) in the blindnesse of their heartes, acknowledged nor Christ tefus for their Messias: albeit all thinges long before prophesied of the Melfias, by the holy Patriarches and Prophets, were in him clearly & fully accomplished, and that in the eyes & eares of al Ifrael, This their great blindnesse caused the excellent light of this Epistle to be sette forth to the whole world: for as their other wantes, and falling off from the faith and naturall Olive tree. caused the fulnesse and graftinge in of the Gentiles : so their doubtfulnes, as the doubtfulneffe of Thomas, occasioned fuch cleare doerine, that we which come afterward, cannot nowe without fingular impiety, make any doubt in the doctrine and Gospell of our Lorde Iesus Christ, the which long agoe hath not bin both made, and fully auniwered. Wherevpon, allmen ought to be armed with this pertwation, that who focuer again doubteth, where the doubt is alreadie taken away : and whofoeuer finneth the finne that hath bin heeretofore punished, is a double offendour : for hee is not guiltie of the infidelitie alone, or of the finne, but also of despisinge the example sette downe for vs, that we trembling at the iust judgements of god against others, should auoyde the sinne in our selues : knowing that if we communicate with the wicked in their blindnes, we must also communicate with them in the daunger: if in the prouocation, then in the punishment. Wherefore, concerning my first wordes, the Iewes acknowledged not Iesus Christ for the Messias and Redeemer of the worlde : but wee must eacknowledge it, and the rather having amongest the vnspeakeable treasures of the worde of God this precious Epistle, wherin the doctrine of the person, and offices of Christ are moste fubitantially proqued and witnessed by the holye Ghoste, For, therein the Apollie chieffie proueth Christe to bee the annoynted of God, annoynted not with common Oyle, but with the Oyle of gladnes, that is, with all fulnefle of the fpirite, into a Prophete, a Priest, and a King : fo that in trueth hee alone is the Prophere that teacherh vs the wisedome and loue of the Fa-

TO THE READER.

Father: he alone the Priest that washeth away singes and marketh peace with his sacrifice, even a high Priest after the order of Melchisedech, all other Priestes after the order of Lewis, he ing for the time, but shadowes and sigures of the light and life in Christe: he alone the king of Salem, whose kingdome is without varighteousnesse, and everlasting, not as other kingdome frameth and ruleth the heart, by the spirit of Good and the septer of his lips: the throne thereof being established in sweeth and maicstie for ever and ever. Besides these chiefe partes, being the body of the epistle, there he other braunches, conteyninge both vehement exhertatious to the worthie reteyunge of the worde, and present doctrine in faith, and also to the bringing forth of the plentifull fruite thereof in pariences.

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This excellent Epiftle, about foure yeres past, was expounded in thecitic of London, by two learned & godly menowho made; I suppose, their choice of that epistle, as conteming very necesfarie doctrine for our times, wherein the ennimies of the Gofpell are too many and prevayle to much against the peace of the Churche: for they seeke righteousnes in their own workes & facrifices, which is not found otherwise in heaven or earth then in the righteousnes and alone facrifice of our Lorde lesus Christ : who not by the facrifice of straunge bloud, but by the offerring vpp of his owne bloud, beinge himfelfe the factifice and facrificer, made an ende of all facrifices and oblations going before, and left no place for any newe facrifice or oblation to bee vied afterward . Neither was this all that the Apofile ouerthroweth all other facrifices, establishing that as all sufficient, which was at the fulnes, of the according to the eternall decree of God the father made upon the altar of the crosse once for euer, and to confequently confuteth the Papiftes, maintening, euen with bloudie facrifices of men, their vn bloudy facrifice of the Maffe: but moreover, the doctrine is very profitable, and necessarie, to stirre vp the mindes, and furnihe the heartes of profesiours of the Gospel with knowledge concerning the person and offices of Christ Iesus the Lorde, For to leave the Catholiques (as they vatruly cal them felues) other to the grace of God to be converted (which God graunt whartily to pray for or to the blindnes of their heart, to worhip they know not what. Concerninge the profesiours of the tuch, I befeech them in the mercies of lefus Christ, to knowe the height, the depth, the lenghe, & bredth, and al the measures

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of Christ preached in the Gospell, that as the foundation to most certaine, so it may be also certainly knowen, and bringe forth certaine fruites to the glorie of God and their own affine red faluation in him. Otherwife, if the knowledge of our Lord Tefus Chrift be weake our faith cannot be ftrong : if the faith be not ftrong then our hope is small, and the afflictions of the spirit many, But on the other fide, daily & effectuall exercises of the worde bring increase of knowledge, increase of knows ledge bringeth increase of faith, increase of faith bringeth inerease of hope, hope bringeth parience, & in patience we hold the poffession of our foules til the day of our ful redemption. But to returne to the two Interpreters of this epiftle, the one liueth, and may doe well (if the Lord fo dispose of his heart) to publishe in Printe his Readinges made to his great prayie vpon the whole the other is layde vp in peace with the righteous : but before his death he painfully gathered togither the greatest parte of his Lectures, leaving them in writing, that thereby he might again profite the Church after his death;and nowe they are published in printe, to the benefit of the church the zeale whereof greatly exercised his godly minde, and man my times brought his watchfull head, and weake body neare! to the grave. Of whom I might truely speake much to his great prayle, and yet nothing vnknowner but let God haue the pravis: nevertheleffe as I wil fay no more, in perswading ment To I can fay no leffe in duetie then this : his goodnes was by the grace of God very much, and his harmelefneffe more: his gifts notable, and his spirit more notable, accompanying him, for the meature of his bodily strength, with daily increase, zill the last day and hower, wherein, for our punishement, the Lords

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Touching these his prælections, a goodly patern of his sweet spirite, thou hast them (gentle reader) in thy hands, and I leave them to thy judgement, they neede not my commendation. But be not thou deceyued in judging good thinges, by the first faste: for they delight more the seconde time, then at the first and more at the thirdetime then at the first and more at the thirdetime then at the fecond. Try my come

mendation, and gine thy fentence.

Bur of all other readers of these M. Ed. Derings exposition, I have namely to exhort and beteech the Citizens of I ondow and others, sometime his diligent auditours, that they would nowe repaire their vinderstanding, and reuisit their consolations, reaped at the first fruites of this present doctrine; that they would

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would also examine, and take an accompt of their memorle. to fee what is nowe fet downe in writinge here, that shey have viterly forgotten longe agoe. So they thall beholde hove eafile good thinges, and comfortable thinges, even hinges of eternall life, howe foone they periffe, and for mante of true reverence to the worde or diligent regarde to our faluation; are by Sathan made fruitleffe : whereas in fmall matters, olde men haue frethe memories, as to remember where their golde lyeth, and howe many obligations they have and of what conditions. And what is it (1 pray you) that in them cauferli fo good memorie! Euen the heart fer thereon with diligent cauet which heart more fer yppon that that is more precious infimitely what judgement, what comfort, what stedfaltnes would traufe in the worde of life ! But howe commeth fo finall brede in formightie matters ? Certainly heerevopon, that the worldlyman is of a worldly minde: and a man without the spirite (as the Apostle Inde speaketh) hath no taste of the ipirite no delight in foirituall riches, they are to him fooliffines. But of memorie thus much may juffice : I would have thought it too much were it not that to learning and knowledge in man, I know nothing better, For thy memorie, though the voyce bee taken away, and the foirite with the Lord ver the doctrine remayneth to thee in letters : remaine thou mindfull now to make that hereafter fruitfull to the by diligence, which hetherto hath by negligence lyen barren, and mis organica des

Let vs accompt it a blefting from God, that wee have thus many of M. Deerings readinges, the reft which were to the Machapters waite for, and defire forme other mannes faithfull labour. Hante man havinge small hope to make the remainder like to that which wee have, refuse therefore to attempte the matter, let him, otherwise aboundings with gifters and leysure, and havings exercises in the Church, humble him solfeto bee in the seconder or thirde place, to finishe the worke, and benefite the Church, wherevento all men are infinitely indebted, and almost no man

carefull to comme out of debte.

But moste of all, let vs consinually praye, that our good GOD woulde, in these perillous endes of the worlde, put on vall his whole complete armour, to stande against the power and malice of Sathan: that hee woulde also illuminate our heartes, with the bright beames of his wiscome and holy woorde, that were may bee freede from the dark naffe.

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TO THE READER

ofignorance and errour : that the mouthes of the wicked mer be flopped, and the lippes of the children of God opened, and fulfilled with the prayles of God. Moreover, feeing the Lord hath laved sharpe roddes, and long time executed great indee ments v pomourneighbours rounde about : giuing vs now, all thefe 18 veares of our gratious Souereigne, the gofpell in great peace : it is our duetie, to confider our duetie in this behalfer first, that we in brotherly compassion, & in an inward fellow. feeling lament, and to our power redreffe their calamities : fecondarily that wee beethankefull to God, for our peace, and carefult to yould our felues in all finglenes & trueth every way obedient to the kingdome of our Lord Iefus Chrift, the Kinge of peace in as large and the fame manner, that is to ve offered in the word of life ; in the third place, that all diligence be viel that the word may have his free passage, and mayne courses the overthrowe of all adversarie power, especially, of the open enimies, Papiftes and Atheiftes, and to the discouerie of other feltes foringing up of their owne accord, where the word is not planted : finally, to the cuttinge off of prophane and loofe his which nowe advaunceth it felfagainft heaven, and provoken the almightie except by discipline it be broken down thatthe kingdome of lefus Christmay be most glorious on the earth and that the fonnes of men may be fafe, and reloyce under the madowe of his wings. For a further understanding hereof, and of many other like exercises in the knowledge and practise of Christiamitie, I referre thee (gentle Reader) to these Lectures, befreching God to makethy labours fruitfull with his continual blessings especially in thy prayers; wherein as careful for the whole church alfo, pray that the Lord in mercy would make the Churches beyonde the feas, rather partakers of our peace, with fulneffe thereof, then in inflice to

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The first Lecture upon the first ve fe of the first Chapter.

I AT Jundry times, & in divers maners, God Spake in sheolde time to our fathers by the Prophets: in thefe last dayes he hath (poken unto us by his fonne.

T fundrietimes fund in divers maners & c.
Before we begin the exposition of this
Enistle Livill briefly (neaks (hymers hat Epiftle, I will briefly speake somewhat of these three pointes. Why this epiftle was written by whom, & at what time.

And helt touching the cause of the writing, though why this wee knowe affuredly, it was cause sufficient to leane Epistle was to excellent doctrine vnto the church of God: yet a specialt occasion then given, was vindoubtedly this. The lewes were stubbernlie for to the maintenance and defence of the law of Moles, holding fast all the ceremonies of it, as thinges necessarie, neuer to bee abrogate, but perpetually to be vied in the worthip of god. Among the relidue they did especially strine for Circumcition, next vnto it, for the observation of meates, and drinkes, and times, and feastes, and Col.2,16. fundry purifyings, as thefe things are namely men- Ad. 21,24 tioned in the feripture: Belides thefe, other ceremonies they embraced and loued. And though many Epilise thou-

thousands (as it is in the xxi, of the Actes) did bed letue : yet were they still-zealous for the lawe, not could possibly heare of the abrogation of in In the much that they & their forefathers had made this an article of their faith, and it is the ninth article of their Creede, & they holde it to this day: God gane his lawe to his faithfull fernant Moles, and hee will neuer alterit, nor change it for any other. And this their opinion, as it was rooted in them, for they had very many & plaufible perfusions for mithey ftrout not for the inventions of man, but for the lawe of God : not holden by traditions, but written by Mofes:not in doubtful testimonie, but in manifest thew of the glory of God. And this their opinion they did nor think was any conjectural exposition, but the manifest word, as it was off repeated, that this shold be an ordinance to them for ever. For this caufe the Apostie having copassion vpon his weak brethren, who beleved in Christ Cour were also thus addicted to the law) he writerh who them this Epiftle by all meanes perfuadingethem, neuer to joyne togither our Sautor Christ with the geremonics of the lawer whose glory is perfect in him selfe alone, and all height must be abased before him he created alone and he will redeemealone ; hee made alone, an hee wil faur alone; and to be fer in coparifon with him; all the gold, filter, precious frones, and all the ornal ments of the temple, they are but beg gerly Blements Norhing els in earth nothing vnder earth, nothing in heaven nor in the heaven of heavens, no versor,

in power, no firength no name elfe that is named, in which, or by which, we cambe found; but onely the name of lefus Chaift. And for this saufe this

Epiftle

THE FIRST READING OF MIDERINGS

Cap. 4.11. &c. 1. &c Cap. 12.

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Boilte was written. Wherein it shalbe good for ve mmarke, howe from the beginninge, fathan hath Atiuen to oblewe and darken the glorie of Christs and howe hee hath holden thill the fame purpose vichaungeably, euen to our dayes. First, he chaunged him telfe into an Angel of light, with glorious names of Moles, Moles, under presence of holinette friding against trueth: a therdeylous practife; and in those dayes mough to have subverted the fairly of many. Por who would have thought that fuch men, fo great louers of the lawe, of the Templeyof Moles, thould be enimies of the true Mellias hot be ignoraunt of the faluation and spirituall worthippe which he should teache them? But here we learned norto grounde our faith, neither vpon the glorious wordes, nor uppon the glorious names of mortall men. For this deceyued from the beginning a bud the worde in felse must be graffed in vs. if wee will not erre. So nowe in these our last times, in which the divell ftriverh as at the firster wee fee howe many nie fay vntows, The church, the church, The popel the pope, The fathers, the fathers, and many thous fandes are led with this founde of wordes: yet in thele worder is no wisedome; onely they renewe: the olde deceipt in which the dinell hifte troubled the church of God. For what is the Churche they speake of Who is the pope? Who are their fathers? are they greater then the Temple? Then the lawe, then Moles? if not, then their names may bee yeed for a cloake of fallhood as the others were . Then wee must brie them and examine them, whether it hee a true Church or true Fathers they fpeake of To follow and wicking ou know not what, is to trust Louis

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to the Temple you knowe nor howe. And knowell well fuch wordes are but mockeries, and fuch fpirites are of error and darkenelle. The effect is proofe inough. For the ende of their religion is that ignorance is the mother of denotion us, vides with the

The Auchour.

2. Nowe touching the authour of this Epiftle, who it was it (killeth not, For if the name had bin here, what had it shewed but that God vsed the minister riciof fuch a man? and now the time is not know. en, it teacheth expressely, the doctrine as of Go of And for this cause to the bookes of holy scriptures names are formetime added, formetime not, that the doctrine of the Lorde might be vnto vs; without refpect of person. And for my parte, who wrote this Epiftle, I can not tell, nor I fee no cause why I should seeke it. For when the spirite of God hath left it out, can I thinke it the better if I hould adde it? I remember, Athanafius faveth; that fince the Gospell was firste preached, this Epistle was euer thought to be Paules: But Eufebius, as boldly on the other fide; faith that he dareth coftantly affirme as the fense is the Apostles, so the phrase & penning is some other mans, but whose God knoweth ; and thus much of the authour, whom wee will leave as we finde him, a faithfull witnesse of tofus Christe, even to the endes of the worlde, but whose name wee knowe not sody and and work who so

In Dialog. de S. Trin. fol.II.

Lib.6, ca. 19

What time this epiftle was written

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Nowe for the time in which it was written, it is certaine it was in the Apostles dayes. For if it had bene after the destruction of Ierufalena, threatning in of the anger of God to those who would despite his Sonne, no doubt hee would have mentioned for fingular an example. Befides this he makerh incom tion

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tion of Timothic as his companion and fellowe, who was famous amonge the Apostles. And it is like, that this Epiftle was written about the latter ende of the Apostles age, because he saieth that this doctrine first preached by the Lord, hath nowe bin confirmed vinto vs by them that heard it. And noing the time howelong the Gospell had bin preas ched afore, he faieth, the time required that nowe they should be able to be teachers of it. Againe, in the tenth chap, he putteth them in remembrance, that in times past they had suffered great and manifolde afflictions for the Gospels fake. So that wee easilie see this Epistle, as it is holy and apostolicall in the trueth of doctrine, fo it hath also the honour of their time. And thus farre of the occasion, authour, and time of this Epiftle and that a security

Nowe, as brieflie as I can, I will shewe you the The Arenargument of the whole Epittle, and that is this ment of this that onely in Ielus Christ is the forgiuenesse of our Epistle. finnes. Which argument he handleth thus . Firster letting out our Saulour Christ, who he is, in the teil firste chapters: Then howefaluation is thorough him, in the residue of the Epistle. In serving foorth our Saujour Christe who he is, he sheweth the na" ture of his person, in the two firste chapters: then what is his office, in the next eight. Touchinge his person, he reacheth first that he is perfect god in the helt chapter : then, that he is perfect man, in the fecond chap, of which we will speake more partieularly in expounding of the text. Of his office wherof we faide he intreateth in the viris next chapters, he teacheth this first, that he is our Prophet, frothe bes ginning of the iii, chap to the 14. verf. of the fourths

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then that hee is our prieft, from thence to the xix! werfe of the xichapter. And though the Apostlens purpose and with great care, doe plainely teach that Christe is our king ; yet because this necessarity fold loweth of the other, & there was no doubt but the Mellias, their prielt & prophet, thould be also their prince and king therefore, he feemeth not to make any particular intreatie of this was of the other offia ces: but as he was a kingly prophen, a kingly priefly and the fonne of God to in proofe of all thefe he maketh with them, manifest proofes of his kings

dome, as in the text more plainely (God willing) will hewe, when I thal more particularly speake of

Christes prophecie

them Now of his prophecie in the int. and nu. chapters he teacherh this, that hee is our onely propher prouinge it first, because the some of God tooks vpon him our nature, the excellencie of his person is warrant youngh, that God orderned him our only prophet. Secondarily, he was faithfull in his mint frerie , neither needeth any to by iconed with him Thirdly, hee was more honorable then Mofes him felfe, and therefore much more thould rule in the house of God aldne Fourthly, the Propher fayths Today if you will beare bis voice tere rherefore by: the Propheted mmended to vs, as our only propheted Last of all, the flature of the worde agreable only to his person, maketh that he is our prophet alone 360 thus hee endeth this rearie. Of his priefthood hee speaketh more at large, thewinge first in the end of the fourth chapter, what maner of Prieft he is even

fuch a one as by his own vortue hat hentred into the heatiens, and made a way for vs, that wee might boldly through him come vnto God. After this bei

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Christes priesthood. rest

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beginneth a coparison of the prieshood of Christe with Aaron, and to more clearely theweth, both his priesthood and the excellencie of it. This comparifon he maketh in these pointes. First, that the priest of the lawe was a natural man, like vinto his brethren. Secondaville, that hee hath not a primare worke, but doorhall the peoples fernice in thinger apperteyning to God. Thirdly, that hee appeared nor before God in his own verrue & righteoufnes; but with offerings & facrifices for finner Fourthly that he was ful of compaffion toward his brethren, to pittie them in their weakenes. Fiftly, that he had his calling of God: in all which things, Christe exceeded all that were before him, & this he teacheth is the ten first verses of the fifte Chapter. Then beginneth (by occasion) an exhortation which continueth to the vij chapter. After that, he fetteth out at large the example of Melchifedech, & the comparison of the first covenant, with the tabernacle and facrifices apperteyning vnto it, fo teachinge at the last our faulour Christ to be our onehie priest. The second parte of the Epistle, which is, howe this faluation of Christe is given vinto vs , in the TIVI 25 and 13. chapters the fumme of it, is, that we have this faluation through faith, which faith is tried in many afflictions, and still bringeth forth fruit in 1 good workes ! Nowe let vs come to the text.

Trolde you first the Apostle proueth the excellendeof the person of Christ, God & man. In this first Chapter hee proueth his Godhead, and beginneth thus Many time, &c. In this first verse, fetting down the generall proposition of the whole Epistle, that Good hath nowe made knowen vote vs all our

faluation in his fonne Christ, naming him Sonne that these titles after attributed vnto him, might appeare more to be accordinge to the prophelies of him. Then streight hee discribeth him, makingit manifest that hee is God. First, by the glorie which his father hath given him. Secondarilie, by the excellencie of his person. Thirdelie, by the great nesse of his power. Fourthly, by the bonesites purchased to vs. Fiftlie, by the dignitie which to him selfe he hath obteined; all this is in the third verse. Lastlie, by comparison with Angels, which comparison hee maketh in manie pointes, alledginge icripture, accordinge to the titles before given value to him, and so endeth this first chapter.

Many times, and after diverse sories, &c. Out of this verse, first let vs note and consider well, tought the chapter which is first in the author, when

the certeintie of it, which is first in the authour, who is God himselfe, euen the same God of our fathers, which so many times and wayes spake euer by his Prophetes: euen hee in an assured trueth, hath also spoken by his sonne. Thus givinge the authorisis were of the worde of Christe to God the father, thatil or might be confessed true, and to take away all vaine quareling of contentious men, who under prefence in of the name of God, would easily have disputed a un gainst our fautour Christ, and saide: We know God is true, and he spake to Moles, he spake to the Ptonot heare him. To stop this offence, though the disposite might have given the authority of his world at cuen to the person of Christ himselfe, yet he would not, but said thus: God spake by him. Another profit

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for the certeintie of his word; is that hee fpake by his fonne: in which name god fealed it vnto him to bee his sufficient witnesse in the world even as him felf had fooken with a voice of glorie: This is my be- Mac 3.17. bued sonne in whom I am well pleased, beare bim. And he this was a fure & knowen truth vuto them, that no man had fene God at any time, but the only begotten fonne, who is in the bolome of his father, hee ruealeth him. He is the personall word, & maketh fe knowen all the mysteries of God, even as hee hath ma bin prefene with him in all his wayes. Now as loud ge fauiour Christis our certeine teacher of vidoubted ruth : fo how farre this truth is taught by him, ap peareth alfo in the words: Many times, many wayer of y many Prophets, of old, to our forefathers. Of al thefe we must fet the contrarietie in our fautour Christe, that God spake by him, not many times reuealinge that will by measure, now some, then more but once its that fent him filled with al measure of wisedome his and understandinge. And before, God spake many also wayes, either by Angels, or by the cloude, or being weene the Gherubims, or by Varia, or by visions, and other drawes; but nowe he hash scales. atil brby dreames: but nowe he hath spoken one way, ine wen by Christ made our brother, with the voyce of men by Christ made our brother, with the voyce of men, in the middes of the Congregation plaine & day wident in all mens hearing, & al variety shall ceasife or euermore. Likewise, before God speake by major in prophets, now he doth not so, but hath fent his will bune alone in sted of all, that all his people should care him. Likewise those times they are olde and old in, but the time of Christes teaching passeth not, but is for euer, and that was to the fathers, men of the iters calling, but this is to ve all of one contition.

So this the Apostle teacheth, that Christe alone once even in the dayes of his life, after one manner and fourme hath preached vnto vs all that Gospell which eternally shalbe the power of his heauenlie father, to faue all which doe beleeve. Nowe let vi marke first the agrement, & then these differences, manifestly to be leene betweene Christ & the Pro-Onely God phets. First, they agree all in this, that God spake by

Acre.

in the mouth all, and this onely they have alike from the first to of all Mini - the last. Adam, Seth, Enoch, Noe, Abraham, Mofes, Dauid, Esaie, Christ, not one of them spake one worde of a natural man in all their ministerie, but onely the words of him that fent them : that is, they spake not them selves, but God spake within them. When soever were the time, what soever were the Whenfoeuer were the time, whatfoeuer were the means, who foeuer were the man, wherefoeuer were the place, whatfoeuer were the people, yet the words were the Lords. And who foeuer he be in the church of God from the beginning to the ending, to whom this ministerie shalbe committed, if he wil be numbered with Patriarches and Prophets, Apostles and Pastors, and with our Sauior Christ himselfe, what we shall his feruarts, as the word of god. For this couer he speak, Let him speake as the word of god. For this couenant God hath made with all his servants, as the cuen as the Prophet Esaic saith: My spirit which is woon thee, & my words which I have put in thy mouth of hal not depart out of thy mouth, nor out of the mouth of the speake, from the henceforth, even for ever. And in deed, whose words

henceforth, enen for ener. And in deed, whose worder the shoulde deuide betweene the marrows and the bones, but his onely, who alone searcheth the hearts and the reines? or whose wordes should kill our earthly affections, but his alone, who gives the A

Heb 4.12,

fword :

WPON THE FIRST TO THE HEBRYES. (worde of the forthe ? And we, whose mellengers are wee? Or of whom are we fent? Is not God out 植 Maifter, and shall we not make our account to him according to that which we have receyved of him? ic Wee mult looke vace our owne charge, and for all 78 4 other men though they feeme to bee pillers, what). they are it skilleth nothinge to vs. we are not accountable by their giftes. Augustine, Ambrose, Ie-Y tome, Gregorie, or any elfe, they had their owne to charge of God, and we have ours by warrant from 0-God: they did speake, and so must we. If I speake ne ut out of the Fathers of the Church, and knowe it to CT be the word of God, why do I attribute it to man, rather then to God, whole trueth it is? Or if I speak m. the of the Fathers, and knowe it not to be the worde of ere God, be it never for rue in the doctours mouth, in rds thine it is finne, because I speak not as I am taught rch of God. This I speake nor so much for the papills, on whose heartes and soules the decrees, and decree and left share stolne away, and left them without vn-and left andinge: But I speake it, because of brethren, hat who knowe not their calling, but fill the pulpites For with Doctours and Counsels, and many vanities, its, where they should onely speake the worde of God. chir thanour agreement may be with the Apolle and with hopheres, and with our Saujour Christ.

Noweletto vs fee the differences here spoken

from it betweene our Saujour Christ and all other pro
rde heres, what we may learne of them. The first of

and the doctrine taught by them, was at divers difference

the mes revealed, but that whiche Christe teacheth,

kill trevealed buronce.

s the And this is twife after expressie noted by the A-

postle

orde

Cap. 9.26.

Cap.11, 26.

postle him felf, as in the ninth chap. Now at the fair ter ende, Christ bath bin once rewealed. And in the nis chap. Ter once will I firite, not onely the earth, but the beauens alfo. And this it is which Saint Iude faith of the christian faith that once it was given to the faints, which, once, doeth meane the time of Christe in earth, for fo he faith, it was by his fon. For though the Apostle yet understoode not all, and the spinte was after given them, yet the same Spirit did but more lighten them in fuch things as Christ had also taught them. By this we learn boldly to refuse it, & accourit as bastard doctrine, whatsoeuer is sprong vp fince, & commeth under the warrant of a mortal man, as namely the idolatries of that mightie king and priest, Prete Giam, of the Abizannes in Africa and the idolatrie of the great Cam, king and priell of the Tartarians in Alia; and the idolatries of If mael, king and priest of the Perlians: and the idolatries of Mahomet, king and priest of the Sarasinst and the idolarries of the Pope and Papall men, this day kings and priestes, as proude as the other. And of these what sects soeuer have sprong of Homares or Halys, Cufelbasoe or Casaboe, of decrees & decretals, Thomists or Scorists, white friers or black thaneternall Gospell, as they called it, more then 300. yeares fince deuised at Paris: the reuelations of S. Brigitt all other doctrines and expolitions, wee must cast them away, so many as came not in the warrant of our Saujour Christ once preaching vpd earth, which because it was once, it cofureth al after it, and abrogateth all before it, which had divertitie of time, as the Apostle himselfe gathereth.ca. 12.17 The second difference, that the doctrine of Christ

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istaught after one fort. For though first were mira Thefecond des, and nowe none: firste Apostles, nowe none: thefe were but meanes to confirme the preachinge, the word onely was the power of faluation, whiche is the same it was the. Which because it is but one.

difference.

therfore it is perfect. For if any way before had bin. absolute in it selfe, there should none other have come after it, but it pleased not god to give the glone vnto al those maner of reuelations, but referred to the preaching of the gospell, whiche hee hath made his owne power to faue all that do beleene,& given it so great grace, that it worketh more mighuly then all miracles, and pearceth deeper into the hart of man, the any maner persuasion, yea though one thould arise fro the dead to speak vnto vs. And therefore we may condemne that, which before vs was done, in building monasteries, vowing of pilgrimages, praying for the dead, their masses & diriges, honouring of fainds, fetting vp of Croffes, and such like. For how were these thinges taught vnto men? not by preaching the gospel, but for the most part, men were driuen vnto it by feare & terrour of the night, as we may see in their owne books & legendes. But as it was, so it is come vnto it, and the darkenesse hath couered it, out of which it sprang. The third difference here, is, that that was old, & The third

therfore abolished: for it cannot be but that which difference. vaxeth elder and elder, must at last vanishe; but the testamer of Christ, it is still new, yea though it were to the beginning, yet it is stil the same, and the day passeth not, in which it was given, but it endureth with the age of ma. And therfore it is no facrifice of brift the new teltament, to have a Masse whiche waxeth

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olde.

olde, and when it is done, is not: but you must have a newe, & fo fill your number. Neyther yet is it polfible that works should justifie, which also wax old and are forgotten, for that the righteous than of an hundred yeare olde, if he leave then his righteout nes, it hath none account. The faluation of the world, it is not thus, but alwayes new, if once I be in this couenant, it is an euerlasting couenaunt. I was not taken vnder codition of time, nor no time shall prevaile against me. The faluation it felf, it is not changable as Adams was in Paradife, but it is made fure in the body of Christ vnited with the person of his Godhead, so the ways in which we are led vnto it, they are imutable, our faith is not quenched, our loue not extinguished, our hope faileth not, nor the holy spirit can euer be taken from vs, but still they are newe even to eternall life.

The iii.

The fourth difference is, in the Fathers, with who the first couenant was made, who though they were all called in IefuChrift, yet was there a difference of their honor, and every one more exalted, as god approched more neere vnto them. So Abraham & his posteritie were a more honorable people then the other before him. So the Israelits that had received the law, & dwelt in the land of promise, had greater bleffing then their fathers in Egipt. So Iohn Baptift more then all Ifrael. But now they that are called of Iefu Christ, by his owne voice, & in him crucified before their eies, have atteined a fingular honor, & the least of them touching their calling, are greater then al Patriarches & Prophets. And thefe al in like precious faith, like spirit, like promises, like coucnats, like accepted of god, every main his own mea

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fure of grace. No difference of lewe or Gentill, learned or vinlearned, but all haue through faith one intrance vato the throne of grace: that I neede not fay now, OLord, remember David, nor the couenat made with Abraham: But, O Lord reméber me, & the couchat which thou halt made with my fathers house Forvnto al, both those that are nigh, & those that are far of ther is but one covenat in lefo Christ whom nowe weeknowe not according to the fielho And this excellent glorie of christian men (dearlie, beloued) as oft as I remember it, it grieueth me to thinke vpon the madnefle of fome, who call them, felues (pirituall, & other temporal, themselves clergie and other layitie, them felues regular and other . lecular, themselves, they slould fay straugers from , the Lord lefus, and other the lively members of his , body For what is it els to make this difference, but to denie the brotherhoode in the calling of Christ? The fifte difference is, that God then spake by

his Prophets, now by his Sonne by Prophetes mea. The fifte ning the continual fuccession of Prophetes in all difference. ages. For as they were men taken away by death, fo it was necessarie other to come in their places. And because no Prophet was able to give his grace to other, or of his fulnes, make other learned in the mysteries of God, burthey were all raught of the Lords therefore they had the credite of their worde euerie one in him felfe, & none judged by anothers pifts: But lo it is not with the Son of God, for both heliueth to appoint vs reachers still, and of his fulhelle he give hall other their continual increase of grace. For which cause now, the warraunt of all dependeth woon him alone. And the greatest Apostle B 3 that

that euer was, hath no other glorie, but onely to be his fernant and messenger, for her is that redeemer whose word must be in the mouth of his seede, and in the mouth of his feeds feede, after him, for evermore. So that it must needes be the pride of yerie antichrift, for a mortall man to exalt him felfe, and give the warrant of truth vnto his owne word that he cannot erre: that all knowledge is in the close of his breaft: that we must beleeve it as the Gospell what foeuer he decreeth. A vile feruant fo to swell in pride and fet him felfe in the feare of the found of God, why do we not abhorre it? and rather kille the grounde under the feete of the Saujour of the world, to be flowe to fpeake out of our owne harter and quick to heare what hee hath commaunded? And these be the differeces which I thought good to note vnto you, as the Apostles wordes plainelid teach them. Nowe where it is faide, In thefe lass times, meaning the daies in whiche this Gospellis preached, which also the Apostles and Prophets cal the ende of the world, or last duyes. It haththis name, both for because in comparison of the age of the world, these dayes shal be but few; and also for that the will of Go D is finally reuealed in his fonne Christ, who shall inherite the glorie, to be our Prophet from the day, in whiche firste his Father fealed him to that office, even to the latter end. And thus much of this first verse.

Now let vs pray to almightie God our heavenlie Fat her, who hath fo loued vs, that her gane his only begotten fonne, to lead vs in the way of truth to faue vs from the bondage of death, and to facts face his own body for the saunfome of our finnes, nà

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that for his fake we may bee strengthened with the grate of his holy spirit, to heare his worde & keepe in that we may in a good time and happie issue of our wayes be blessed by him, who is our onely Sambur, so whome with the Father and the Holie Ghost, be honour and glorie for euer.

The second Lecture, upon the second and third verses.

Whom he hath made heirs of all things, by whom alfo he made the Dorldes.

3 Who being the brightnesse of the glorie, and the ingraved forme of his person, & bearing up all things by his mightic words; hash by him self spurged our sinner, and sites has he right hande of the maiestring the highest places.

E have hearde howe the Apostle hathtaught, that our Sauiour Christe, the Sonne of God hath bene once sent vito vs an eternall Prophete, to teache vs all thinges which Go p hath done for our faluation, and through the preaching of the Gospell, to fanchise vs all vito him: that him alone we thould acknowledge to be our leader vito eternall life.

Nowe the Apolle beginneth to proue this singular glorie to belong onely to Christ, which he doth by setting our a full and large description of him, in whiche, as I sayde, he proueth him to be eternall God.

Maker of thewarld.

First

by the glorie of his owne person, Thirdly, by his great power. Fourthly, by his benefite bestowed ypa ys. Fiftly, by his glorie purchased to him folf ver ave Sixtly, by comparison with Angels, verse 4. Which comparison hee maketh in manie pointes pas shall appeare in the relidue of the chapter. The rule of Christ ouer all creatures, he sheweth in this, That be is beire of all, and created all. By beire of all, meaning, how in the person of a mediatour he hat restored all, as in the person of the sonne, hee was the wisedome of God to make all. And therefore called the beire, because he restored not the worlder but by redeeming it, and purchatinge it vnto him felfe, according as God the Father had given it to be a recompence of his worke, in which respect it is faid, that God appointed him beire of all things. This our Saujour taught ys, when he fayde: All power is given unto mee in beauen, and in earth. And all thinges the Father hath, are mine. Not onely earthly things, but also heavenly. For of the graces of the spirit he sair allo, He fall glorifie me, and take of mine, and ginds voto you. The Apostle addeth the seconde note of this authoritie. That by bimthe worlde was made; by the world meaning all things in heaven, earth, and vnder the earth. For fo Sainct John addeth to this restimonie, And without him nothing was made, what

fo ener was made. Then if all creatures were by him! him felfe was uncreate, and onely creator of all that is that we might boldely give him the glorie of the Father Almightie, maker of heanen and eartheningland And this is notably fet out by S. Paul in the a chapto the Coloffi. where he fayth: He created all chings

Mat, 18, 28, John 16, 15.

Maker of Cheworld. ďχ

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in bennemand earth wifible & innifible, whether they be Col. 1.15. thrones dominions, principalities, or powers , all thinges were made by him: of which it must needs follow, euc 25 S. Paule alfo concludeth sharbels Godubone all? The fecond thing wherein Christ is hereexalted, is, the glorie of his person. First, that he is the bright neffe of his Fathers glorie, which title is absolutely given him) as elforefall vino the forme of God, nor Brightneffe onely before vs, but euen before his Father, that as respecte of all the properties of the Godhead have their being his father in the person of the Father, fo the brightnesse and beautic of them is in the person of the sonne, & fo this name was proper to him before the worlde was made noting thaneternally he was of the Father In which fende Saint John calleth him The worde Hoe according to the time in which creatures have but bunam ellentiall worde before all creatures. In the betinning faith he was the words, of the word was with Ges But of this mytherie I ceaffe to freake: For wee cannot know it, our tongues cannot freike it. And theid verie wordes whiche I nowe viel of any man to remission an vicof Godsmaichie, think nor thetheir fence ... Bald its and meaning is according to Gods nature, they are onely helpes of our weakeneffe, that by them our high might be quickned in a foiritual vnderstading cherwife all the wordes in the worlde, cannot exrefle the least part of the living God. Touching vs wis valled the brightness of bis Fathers elevie, many myes, as because in our nature beethewed footh sagrant he hinely counterprice of his Father, in all fillnelle grace and trueth & because in the power of his

worded he wrought mightily in all creatures, and

waine expredich Saint Paul culleth him Theimagt

Autilorit.

(which

John, 1,14. John 5,36. 2. Cor. 3.18,

(which is the fhining brighmelle) of God, inrespect of the cleare manifeltation of the Goipell, in which he hash ferons to glorious a light of the power of God to fauc his electe. So he is to wathe bright Helle of glorie, because many wayes the frewed forth the glorie of his Father waro vs. Fiven as Saince John Layeth: No man bath feene God at any time: That in Manigira lie begotten Sonne, who is in the bofome of bis Futberg onely before ve, bur even in anid belasary dad sed of glorie in

so bibogion Ingranen fourme. Col.1.15.

The fecond thing here attributed to him, is that he is the ingrane fourme of the person of his Father, rious ting hereby the mitie of substance, as in whome the fulne fe of the Godhead dwelt bodilie; Euen as Saint Paule doeth alfo call him, the image of Gode diffine guilhing him by this name from all thadowes and hgures, like as this Apostle vseth the worde in the tenth Chapter Arid here expressely hee addeth ind graven, about all the figures in the law, the fiphody the Vrim, or the Arke it felfe, flewinge the excelo lencie that is in Christe. pronot tuo, it would tount The third title of honour here given vnto Christ

Sufteiner of all thinges,

is, of the greathelle of his power, and that is other he beareth up all things with his mightie word. In the mest caphore of bearing, after the manner of the Propo phets, no doubt be meaneth, the nourilhment dail pteleruation of al things in the flate that God hatho given them, which is the provident watching often all his workes. Nowe this being knowned be the worke of the living God, Thesan him wie live wer mone, we are and this manifoldbragrening to Chaifti by cleare proofe of all his worken here in fletherin which he reuealed the image of Godin him Initio allo it is affured that he is very God the flavoring Arength

Ades 17.18

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frength of the worlde, without whose hande all things would fall into confusion.

Fourthly, he extolleth the person of Christ by the greatnesse of his benefites bestowed voon man, in these wordes: By him selfe having purged our sinnes, Purger of put in here as a Parenthesis, because it shewed the our annes, way howe Christ purchased that excellent dignitie, to fit at the right hande of his Father, whereof after he speaketh. In that he faith: purged our sinnes, expresty. he warrateth hisgodhead. For what creature could have done to excellent a worke ? The lewes could not be ignorant, but though a man were as great as Adam syet Adam, when finne refted on him, io draue him out of Paradife, yea, though a man could be as pure as an Angel, yet the Angels, when they finned, and kept not their firste order, their finne Iude & weyed them into the condemnation of hell, fo that our Saujour Christ taking our sinne yoon him, and being able to purge it, whiche no Sainct or Angell could ever doe, it necessarily followed, that hee is the eternal God, even according to the knowe prophelies of the Mellias, that they should call him, the Lorde God our righteoufnesse.

The fift thing wherein Christe is here extolled, is the high dignitie which hee hath gotten, in thefe wordes: be fitteth on the right hande of high maiestic Noting hereby, that God the Father hath take him

vp into his glorie, to that hee fitteth in power and majettie, equall with his father, and this is plaine in that he callethit the right band of highest maresties And the scripture sheweth this end of it: till I make thing enimies thy footeftoole: thewinge that this is the Pfal. 110.4 power of god in him, to fit at the right hand of gods Tigit.

Hjere.23.5.

Heire of all

And thus much of the wordes of the Apollie in this, magnifying the person of our Sautor Christill : Now a little further we will examine the wordes and applie them more particularly to our inftructia on. In that it is faide first, God made him heire of will wee fee, howe these wordes of the Apostle have euery waye their weight, to proue that Christe is the Sonne of God, the king of his people, God and man, Mediatour betweene God and vs. Agavne we must learn, that of our selves we have nothing but beeing ingraffed in him, wee are owners of all things. In mine owne right I am naked and voyde of all. I have no meate to feede my hungrie bodies no drinke to comfort my faint and thirftie spirite no doathes to keepe me warme, no house to har bour mee, I am to take no profite of any creature, not no pleasure in the fight of the Surings For the earth is the Lord Iefu Christes, and all that is in it. P may have from man my warrant here in earth, that my house is mine, and my lande is mine, and hee is a theefe and a robber that takethit from mee. But all the men in the worlde can not give me my poly fession before the living God, but onely his Sonne Christ, who is Heine of all. And I am a theefe and a robber, if before God I claime any other right in it Then that our lands my be our owner our goods onrown:our fernants our wines, our childre our Leevs be Christes, that in him wee may have the guodassurance of all our substance. Take nor the meate, but as the gift of Chrit, who hath fanctified it wat thee, now any ching thou hat, but with thankelgiuing to Chaift that harh fandlified it for thee if thou doest, thouart an intrudour, into the right,

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right not of a mortal man, but of the fonne of god; and thou shalt be fure the recompence of the iniuries that thou hast done, will fall vppon thee: and thou shalt know what it is, so to dishonor thy God. But contrariwife, if I know my felfe by faith made a member of Christe, and his right is mine in the creatures of the worlde, and in his name, and to his glorie I vie them, what soeuer God hath given mee in the dayes of my pilgrimagie, the profite of it is mine. I may vie it to my necessitie, and the pleas fare of it is mine, I may vie it to my delight. If my garments be filke, I may put them on. If my table be furnished with fortes of meate. I may eate what my stomacheraueth. If I have fieldes pleasant and delectable, I may walke in them. If I have orchards of great delight, I may eate the fruit of them. Nay, I will fay more, that their condemnation may be inft which lone northe Lord Iefus. If thy dogges will hunt the beaftes of the fielde:or thy hanke will kill the birdes of the aire, thou mayft vie the delight of Gods creatures. I meane fo far as the state of Gods people, in common wealthes, which he hath ordais ned, doth permit to euerie one, for his holy recreation & pleafure, who walketh faithfully in his calling, to the glory of God, and profite of his people. I doe not iustifie the shamefull abuse of the world, which hath carried away the christian libertie into carnall wantonnesse. I allow them not, which will needs weare filke, and are not able to buy cloth: or those, which so give over the selves to vanitie, that the day is to short to make the pastime, except they watch the night at cardes and dice, & riotous daunting, with fuch men I meddle not, but in their finne

in which I finde them, in it I leave them. I speake only of the goodnesse of God vnto his Saints, what recreation God hath given in their wearie life.

All thinges

. And where it is further faide, All things were made made byhim by Christ, we may boldly conclude, that no ma hath power ouer his creatures, but they must serve their creator. What have I to doe with another mannes worke? God hath appointed his creatures avie, in it they are holy. If thou wilt fet them another lawe, thou prophanest thy selfe in them. When S. Paule had faid, that to forbid meates was the doctrine of dewils, he proueth it by this reason: because God creazed she to be received with thanke fgining. If God created them, who will exalt him felfe to be Lorde over them? If God appointed them to bee receyued, 2. Tim, 4.3. who shall say vnto mee, they are vncleane to vsed Surely, (dearely beloued) and before the Lorde, who hath made all, and will judge all, that proud & arrogant man of finne, who hath left all the ordinances of God, to fill the world with his decrees & decretals, he hath taught vs the doctrine of diuels, & let vs cast it from vs. We are Christs, and he hath made all, in his holy appointments let vs euer liue. For other lawes of meats, drinks, daies, apparel.&c. as then they may stand, when they are profitable to any country, and made onely for policie: fo they are to bee despised, when they are thrust yppon the Church, and made matters of faith and religion.

The bright nes of glory

Further, in that that it is saide in the third verse, That Christ is the brightnes of glory, & ingraven form of the substace of his father, let vs marke wel why the Apostle thus magnifieth the person of Christe. For no other cause, but to warrant vnto vs the trueth of

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his worde, that he is our Propher, &we must beleue him And to S. Peter hithe Acts reaching Christ to Actes 2, 23, be the only warrant of faith and falvació, he faythi God approved him therento by many figures & miracles & mightie worker. And in deed the father him felfe with a voice of excellent glorie, approved him out of the cloud, & his voice was heard, This is my belowed forme, heare him, And all this was, that Christ a. Mat. 3.17. lone might be before vs, the only warrant of truth. Now he that that take upon him this honor, & bid the world beleeve because hee hath spoken, what doth he but boaft him felf as if he were the brightnelle of Gods glorie, or that God had approved him by fignes and miracles? and who would doe this; that feared either to bee, or to be called the verie Antichrift that flould come? Again, it is faid he bea reth up all things with his mightie word. Where we V pholdeth must marke, it is attributed to gods mighty power, all thinges. the governace of all things in our fight either great or small, that we should learne not to measure the power of God by our weake fenfes. It is his migh-

our the heavens, that fendeth forth the windes, that tiffeth on high the great waves of the Sea, & thefe things we confelle are great and mighty, but as it is here, fo every where, the mightic power of God maketh the fether to moue, and his strong arme leadeth the flie in her way, & the fame force which nowe thaketh a leafe, if hee had fent it against a mountaine, it would have turned it vp from the foundations: and the fame stregth that bloweth vp the dust, if it came against the earth, it would shake the bottomes of it. And this should make vs feare

the power that vpholdeth the earth, that stretcheth

THE SEREADING OF M. PERINGS

before hims that what focues her hath done, when ther it fer me great or little, were thould confelle his handle work, and according to his great refle, fo we

should honor him, that whatfocuer hee hathcome mainded, whether it seme weightie or light, along obedience should be freight varo it. It followeth by him self be harb purged our sames. I do not doubt but

you know how Christ hath purged our sinner, and the more you know it. I am sure you are the more

glad to heare it, and for this comfort that wee have allin it, I thought it euch my dutie to make some rehearfall of it. Thus therfore we are taught, and thus

we doe beloeue. Our Sauiour Christ being the eternall sonne of God, through the worke of the holy

ghoft, was made man of the virgin Marie, & bornewithout originall finne, and by the fame spirit filled ftill his manhood more and more with grace, till

the fulnesse of all righteousnesse was within him, that so his manhood might inherit saluation, according to the promise: Doe this and thou shale line,

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But hitherto, as he is righteous, so he is righteous for him selfe, and only that ma is yet blessed, which was conceined by the holy Ghost, and borne of the virgin Marie. Our sinner doe yet remaine, and wee

abide holden under the death of them, & therfore he his first worke sanchified him selfe, so yet these remained more, that he might sanchifie vs. For whe he commeth to vs. he findeth vs in sin, & through

finne in death, and in the condemnation of the dinell, who had the power of death. So that hee had nowe another worke, then in his first righteousnes to fanctifie his owne bodie. He must also abolishe

finne and death, and hell, in which we were holden

Luke.10.

ifhe will be a fauiour ynto vs. And here hee must multiplie all his former righteousnesse, and make infinite, for a greater worke is behinde, and a new law is given ynto him, a lawe never given, to all steh, a singular lawe, out of the depth of Gods wisedome and goodnesse, which wit hout the fall of Adam, had never bene seene, neither of man, nor Angell: a lawe of a Redeemer, that is a law, by whiche he might bring man from death to life, from bell to Heaven, from hatred to love, and from the sizell to God: a worke farre greater then to make the worlde of nothing. This Law was to love God and his brother, not in vsuall things of life, wherevoto all we were appointed, but in takinge vppon him sinne and death, and treadinge the winepresse

of the anger of almightic God.

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And this thing he bath also done. For being righill trous, pure, holic, and without fpot, the finne that D, bounded, he tooke it all voon him, and death that Ċ rigued, he submitted him selfe vnto it, and wente 16. s defpised among men, in shame, in ignominie, in us afflictio of the fleih, for the finne of our bodies: and h manguishe of spirite, in mourning and forrow, to ne beare the finnes of our foules: before God, feelinge ce the heavinesse of his wrath, which was the sting of te death and condemnation : and before man, shewt¢. ing the fignes of it vpon a curfed croffe, in agonies, hć h bloudie sweates, and in wofull crying according to ithe fense and feeling of forrow that was voon him, ad' And all this he endured, not viwillingly, for then he had done nothing, but with exceedinge ioye of es he heart, that he had founde out the milerie, in which bemight seale it, howe much he loued his Father, n, if

and make it manifest, howe he loued vs. So wente he willingly vnto death: and that he might satisfie the instice of his Father, and purge the sinnes of his people, with all his harte he gaue his body vnto the crosse, and his soule a sacrifice for our sinne, whiche obsdience was accepted of his father the just punishment of all sinne, and full redemption of all his elect. And this the Apostle here meaneth, when he sayth, that by him selfe he purged our sinnes.

And because hee fayth, by him selfe he purged one finnes, in this we fee a cleare discharge given to the Tabernacle, and all the facrifices at the doore of it: not one of them purged finne. And though fome were called finne-offerings, & the finnes of the people in such sacrifices were said to bee forgiuen : yet they had that name & calling, not according to the merite of the worke, but according to the vertue of the thing they fignified, even as the Lordes supper is called the communion of the body of Christ, and Baptisme is sayde to be the washinge awaye of our finnes, not in trueth of the thing, but in mysterie of the figne. The phrase being so vsed for more assurance and warrant of the promise: not to carrie the grace of God from our faujour Christ & his spirit, to the dumbe elements of bread or water. And if the lewes are here instructed, to leave their vaine trust and confidence in the lawe, and to knowe that the forgiuenesse of their sinnes was not in meates& drinks, and divers washings and carnall rites of the temple, nor in the bloud of Goates & Calues, or in the aines of an heifer, fprinkling the which arevncleane, but only in the precious blood-shed and the bodie crucified of Iefus Christ, notwithstanding all thefe

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these ordinaunces were given them of God, what could our fathers fay, who faw the Lawe abrogate, the temple pulled downe, the lande prophaned, the lewes scattered, the wordes of faith preached, and that they should glorie in nothing, but in the crosse of lefu Christ? what could they fay, either Terrul- Terra doing lian for fasting, croffing, oylinge, whiche hee lear- de Cor. Milned and had of Montanus the heretique? Or Cy- Cyprian.de prian, for satisfaction : or Theodoretus, for mar- Theo, lib ... pyrs merits : or Cyrill for iustification of woorkes : de Martir. or Augustin, for prayer for the dead: or Ierome for Cyril, li.r o. fo many superstitions of lights, garmets, vessels, &c ca.18.in rot Nay, what can we fay, who have feene all that the olde Fathers have feene, why at this day wee should loue their errours? nay, why we should deuise new of our owne, whiche the olde, fathers knewe not? why have we loued the popes woful Iubileis, or his damned pardons? why doe wee yet thinke that the malle is a facrifice propitiatorie for the quicke and dead? why was purgatorie first drempt on, as much hotter then our fire, as ours is hotter then a painted fire? or why was the building of chapels, chautries, or religious houses, thought to be a meanes to deliver vs fro fuch burning? A thousand such things why have we loued them, what cause can wee alleadge before the Lorde? The Lawe of God given by Moses his faithfull servaunt, a lawe whiche had bene a scholemaister to leade many thousands vnto Christe, could it not stande with Christ, without darkening of his glorie? and can the lawe of the pope given by Summists & Canonists, a people not knowen in the house of God, whiche lawe onelie eadeth to the obedience of the church of Rome,

can it be that it should bring any light to the Gofpell of Christ? I neede not stande in many wordes to confute so great solie, I leave it to the conscience of all that be wise hearted, whether God abrogating his owne lawe, meant that the pope should institute a newer or whether he meant to take awaye all carnall ordinances, that he might make it plaine whiche the Apostle here teacheth, that by Christ alone

all our finnes are purged?

But here, some man by a subtile enimie may bee easilie deceyued, who will saye: All this neede not, they attribute not the forgiuenesse of sinnes to the popes pardons, or to any masses, but to christ alone. The Pope and maffes are onely the applying of the fruit of Christes death vnto vs. If it were thus, yet what is become of buildinge religious houses, of pilgriniage, of numberinge many prayers, of their holie orders, their garmentes, their fasting, &c! All these they let sinke in their owne shame without defence, for these applied not the death of Christ vnto vs, but in the merite of the worke they were commended. But as these have no colour of good defence, so the excuse of the other is verie vaine: for how fay they that the pope or priefts applie the merites of Christ, seeing this applicatio can not stand, by their owne confession, without a reall factificing of Christ? For faith not the Apostle here, that Christ did it by him felfe? not onely makinge Christine worke but also the workman, the price and the chapman, the facrifice and facrificer, not all the world can give any other recompence for finne but him: not all the world can give him but himfelfe, as both more plainly we shal heare afterward. And

VPON THE FIRST TO THE HEBRYES.

And here is expressely sayde, that hee did it by him felfe, with as great warraunt giving vnto him the doing as the thing done. As well and with as little finne we may chose another facrifice as another facrificer. For by the same word of God, both are giuen to him alike. And as there is not mentioned any other thing that ever could be offred, fo there is not named any other person that ever could offer this. But as he is alone our king, and alone fooyled principalities and powers vpon his croffe: fo he is alone our priefte, and alone hee facrificed vp his bodye once for all. Wanwo and and

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Now where it followerh in the Apostles werds: That he fitteth at the right hande of high maieftie, wee must hirst marke the change of wordes, where it is The right yfurdhe faid: he fitteth on the right hande of God. hande of Here he faith, on the right hand of the highest maiellie, whiche is, as it were an interpretation of the right hand of God: fignifying nothing elfe, but the power and glorie of God, given vnto the person of the mediatour, according to that fayinge of Paule: God hath highly exalted him, and given him aname a- Phil.2. houe all names. Beside this: seeing the right hande of God doth fignifie his power: we muste learne to bee wife harted, and not make vnto God a right hande or a left, like vnto ours. We know the commandement: Thou shalt make vnto thy selfe no granen image, not the likenesse of any thing that is in heaven above, or inearth beneath, or in the water under the earth. Let vs. gine our obedience, and confesse that God is incom prehenfible, not like to any thing, whiche poffiblie our bodily eyes can fee. And let vs not feeke vaine pretences, that wee might commit finne and fee it

not: to saye, I will make it for a remembrance: of the more to stirre vppe our mindes, make it howe thou wilte, the precept is broken, whiche sayeth: Thou shall not make it. And bee thou well allured, as long as Sainct Paules wordes shall be truer then thine, so longe it shall stande, that if thou do make anie similitude in the worlde, to represent Gop: Thou hast nowe turned the trueth of God into a lie, and chaunced the slorie of the incorruptible God, to the like.

Rom. 1.23. changed the glorie of the incorruptible God, to the likenesse of the image of a corruptible creasure: and if accordinglie God give thee vp to a reprobate sense for this pride in thine owne wisedome, hee doeth with thee but as hee did with thy forefathers: and

therefore take heede.

The cause why the scripture attributeth vnto God eares, and eyes, and handes, and feete : it is because wee are not able yet to comprchende any thing of Gods Maiestie, and therefore the holy Ghoste applyeth speache to our infirmitie, that we might by these wordes (The Lorde seeth, heareth, keeperh & ruleth all things) learne in him boldly to trust Let not vs cary awaye this great goodnesse of God, into rebellion, to leave his glorie whiche wee fee onely by faith, and make him handes and feete and grey haire, like vnto a wretched body that is confumed with yeres. But the time is past. Let vs pray that it would please God our heavenly Father, to humble our heartes vnder the mighty power of his sonne Christ, that wee may feare, loue, and obey him: reioycing in the excellencie of glory that he hath given vnto vs, who is the Sonne of God, and the Lorde increase in vs our faith and hope, that in the assurance of Gods love, our consciences may

whon the first to the HEBRYES. ;;
may bee at peace, and in the reuelation of Gods
slory, our heartes may bee filled with loye in the
Lorde: which we befeeche God to graunt vnto vs,
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The thirde Lecture, upon the 4.5.6.&7. verses.

And is made so much more excellent then the Angels, in as much as he hath obtained a more excellent name then they.

For unto which of the Angels said he at any time, Thou art my some, this day begat I thee. And again: I will be his father, and he shalbe my sonne.

o And againe: when bee bringeth in his first begetten fonne into the worlde, he saith: And let all the Angels of God worship him.

7 And of the Angels, he faith: He maketh the spirits his messengers, and his ministers, a stame of fire.

In these wordes, as I tolde you, the Apostle beginneth to sette out the person of our Samour Christe, by comparison with Angels, and this comparison he maketh in many points, as we shall heare: that the more cleare we see it, the more effectually we might confesse his high Godhead, and therefore aboue all things to set him alone: called in the newe testament, the high priest, and prophet, and king of his people.

And the first comparison here made, is of the first title before given him: that he is the natural some of God, begotten of the substance of his Father,

where-

whereby hee must needes be one and equall with his Father: which name, as no Angell hath it, so no

Angell is to be compared to him.

That thus the Apostle taketh the name of Some, ac. cording to the dignitie of nature, it is playne in his owne wordes, faying: And is made fo much more excellent, cre. yer. 4. making his excellencie, according to his name, and his name accordinge to his excellencie. For otherwise, the name of the sonne of God, may be given to every one of vs: as God calleth Ifraell his first borne, & all the elect, the fonne of God: So the Magistrates are sonnes of God: And the Angels also, the sonnes of god: but we by adoption and grace: the Magistrate, because he executeth the judgement of the Lord: the Angels, by creation none of vs, according to the worthinesse of our own mature. But by nature, substance, eternitie, as the Apostle here meaneth, there is none the sonne of God, but Christ alone. And that thus Christ is the forme of God, he proueth it: first out of the seconde Plalme, where it is faid: Thou art my fonne, this days hane I begotten thee: Where the Prophete thewings causes, why the whole world should not preuayle against Christ, he saith because God had decreed it in his eternall counsell, and proclaimed it with this sentence: Thou art my somme, this day have I begotten thee: That is, this day have I declared that thou are my natural fonne, meaning especially the time in which he made him knowen in the worlde, by his wonderfull workes, as S. Paule ment when he faid: God was made manifest in the fleshe: noting the power of the spirit workinge in him, in his birth, life, death, returrection, & ascension. So this day noteth not

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not any particular time, but all times in generall, wherin God hathfliewed his powerin Christ, as elpecially in the time he lived among vs. And it feemeth that the Apostle maketh manifest this sense of his wordes, in that he addeth to the text alledged in the 6.verle, the time whe it was fulfilled, leaving this without any diffinct time, as that which appertained to all times, in which Christ thould be thewed to be the fonne of God: especially as I said, in his life, and before, or fince, as God the weth his glorie in him: So this fentence was true when he appeared mAbraham, Iacob, Mofes, to any of the Patriarches be prophets, or after his ascension, when he appeal red to Stephan, to Paule, or any other, or whenfosucr he sheweth his power to defende his Church vnto the ende, accordinge to his owne promife: lam with you to the latter ende of the world . And thus this worde; to day is taken in that whiche is after alleadged: To day of ye will beare his voice, bardens not your hartes. And againe, In the day of healthe I bine beard thee. And in the day of faluation I bane successred thee: meaning no particular daye, but all the time that the worde is preached vnto vs.

It followeth: I will be his fasher, and he shall be my some. This is another text, to proue Christ the natural sonne of God. It is written in the seconde of Samuel the 7-chap and they are the wordes of God vito Dauid, by the Prophet Nathan, to give him a promise of the blessing of his seede after him, which was begon in Salomon, who built the temple, and whom God so highly advanced in all wise-dome, riches, and honour, that the fatherly pro-idence of God appeared over him, as over an especial

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ciall chosen some. All which, as it was promised to Dauid, so Dauid looked for the persourmance of it in Christ, and to be figured in Salomon his some after him: whose temple was a figure of the church of Christ; his riches, a figure of the great graces of the spirit of Christ, giuen to his church; his honor aboue all kings: a figure, how kings should submit them selves to Christe, and bee nursefathers, and Queenes nurses to the church of Christ; his wise dome: a figure, that in Christ should be hid all traisfures of wisedome and knowledge; and finally, her called by name, the some of God, in respect of his blessings, as a figure of Christe, who is the eternal some of his Father, in nature of his person.

And so the Apostle heere alledgeth this place, without any such long exposition, howe the place is meant, because we should see in it, that the people of Israell were not so ignorant of the scriptures as we be: but brought up in the knowledge of the lawe, and taught the understanding of it, even from their cradell as we should be. And thus have we heard this argument of the Apostle. Christe hath a more Honourable name then the Angels: thersom

he is more excellent then they.

Nowe also let vs see the manner of proofes here ysed. He proueth Christ to be the natural sounce of God, by textes of Scripture witnessing it: hee denieth that Angels are so, because God in his scriptures neuer spake it: for so he beginneth: Vnio which of the Angels saide he at anie time, or a

The selfe same maner of proofe againe he vieth in the 13. verse following. Because the scripture said

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faide it not therefore he proueth it is not fo : making his argument negatively from authoritie of Anargum scripture: which in all things, whatsoever man is negativelye required to doe or knowe in matters of religion, is from the au euer a most certein conclusion : God spake it, ther- tority of the fore we must doe it : God spake it not : therefore is found & we have nothing to do with it. And this argument good. muit needes be good, fo long, as this worde of the Lorde doeth endure : What I commaund thee, do that Dout. 12, 120 only. And fo long as this is a just condemnation of all our owne denices : Who required the fe thinges at Efa. 1.12 your handes, And folong as this shalbe true, that our wisedome is foolishmesse, and we can not doe well, but when we hearken to the worde of God, that hinath in our heartes, as in a darke place. True it is, and if we 2. Pet, 1.29. had but the wifedome of children, wee must needes: fee it, that all particular lawes & orders, wich which we may be bounde, they are not fet downe in precife wordes of scripture : but it is as true, that the nature and propertie of every law or order is fo described, that the worde of God, as clearely is followed in it, as if the wordes of the Lawe were fette downe in it. For of all decrees to bee made in his church, hath not God faide: It must be without of fence: it must edifie: it must be comely & according

to order: and it must serve to the glorie of God.

Now, God having given grace into our hartes to judge what sever we decree by these rules, is not: the worde of God the warrant of it? By such manifest proofe of scripture, the church of Christ doth justifie all that the doth. Thus the Apostle proueth here his doctrine. Thus we must doe, if we will be:

the

THE III READING OF M. DERINGE the Apostles scholers. Marke well this reason, for it is worthie. God faide to Christ: thou art my sonne, therefore he is his some. God saide not so to any Angell, therefore no Angell can take the name vnto him. In like manner we will dispute with thom. God faide: The true worthippers thould not goe to mount Sion, nor to lerufalem, but Worfhip God in John 4. 21 . first and trueth. Where faid he, go a pilgrimage, or goe visit the holy sepulchre? God faide : Doe not obferme dayes, and monethes, and times, and yeres. Where faids he, keepe wato mee, Lent or Aduent, imber weekes, or Sainces eves? God faide vnto vs: It is the 2. Tim.4.2. doctrine of denitoto forbid mariage, or to communde to absterne from meater. Where saide he, care nowe no fleshe, nowe no white meate: lette not the minister! marrie? God faid, Let every foule bee subiett to Kings and Princes and the watheritie of such men, lette it not bein his Aporles. Where faid he: let the pope haue the gift of kingdomes, be exempt from authoritie of man, weare attrible growne, and have lordes and noble men vnder him? God faide: Carfed is hee that Apoc, 22.18, addethought to his law, or taketh from it. Where faide he: the Pope Wall dispence against my Apostles & Prophetes? God faid: It is better to fpeake fine wordes Which we under food, then a thou fand in an unknowen 1 Cor.14.16 tongue. Where faide God : the ignorant men should pray in latine? With this verie argument are ouerthrowen all doctrines of men, all traditions, all poperie. And if this argument were good in the Apoitle, why is it not good in vs? Nay, if this bee viuall in the scripture, why are we so dull that we will neuer learne it? Doth not God condemne the idolattie

of the people of Ifraell by this reason: They buyle

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high places, which I commanued not? Doeth hee not Ier.y.gr. condemne all their superstition and vaine worthipping with the fame argument : Who required thefa Bis 1.15 tinings at your handes? When Davids purpose was florped from buylding the house of God, was not this the worde of the Lorde that came vnto him; Where Coener 7 bane walked with all 7 fraell, fake 7 and 1. Chr. 17.4 worde to any of their Indges, faying : Why have you not built me a boufe of Cedre trees? But why fecke we farther, when the law is plain: What I commaunde thee, Deut. 4.6. doe that onely. And true it is, that it is our wisdome, and the light that fbineth in our barres, as in a darke 2. Pet. 1. 201 place. If once we go from it, as the prophete fayeth: There is no wisedome at all within vs. And this I fay, ler. s. because of some which would not have arguments made negatively of scripture, I think because it is against Aristotles doctrine. But let vs nowe go forwarde. It followeth in the 6. verse: Againe, when be bringeth, ere. This is the second coparison between Christ and the Angels. That it is faide plainely of Chrift, who is the fonne: Let all angels worfhip him, thing determined by the scripture it selfe that Christ is not onely greater then Angels: but God to be honoured of all Angels. And hee alleadgeth to this purpose the manifest prophesie, that when God brought his fonne into the world, hee proclaimed before him this honour: Let all the Angels worthin him. First, touching the alleadging of this text out of the Pfalme, we neede not doubt, this doinge of the Apostle is proofe yough, that that Psalme is a prophecie of the kingdome of Christ, of whiche the pfalme faith, that God with great power & glohe would establish it in earth: shewinge miracles in

his creatures, feare and confusion in his ennimies, ioy and gladnes in the hartes of his children, right teournes and holines in their lives: and not onelie this, but all Angels should worship before him.

Now as he hath taught this, by the testimonic of the prophets giue so christ, so after in the 7. vers. he sheweth the same, on the other side by the testimonies which the scripture giueth to angels: of whom fayth he, it is said: he maketh his angels spirites, et his ministers a staming fire. The absolute meaninge of which words, we must learne of the Apostle him self in the 14. verse following: where according to this testimonie, he hath defined their nature, and called them ministring spirites. Then in these wordes hee maketh his Angels spirites, and his ministers a sla-

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Angels are ministring spirites.

2.Reg. 5.17-Erech. 1.11.

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minge fire, hee nameth them a flaming fire, according to the similitude in whiche their glorie hath bin fcene : as the angels that were with Elizeus, his feruant faw them as chariots of fire: the similitude of the beaftes which Ezechiel faw, were as coles of burning fire: and the Seraphins have their names because they are of fierie colour; and these wordes spirites & ministers we must resolve thus, ministring pirites. So out of this text, his argument standeth thus: Christ is called the sonne, the firste begotten Sonne, whom the Arigels worthippe: but the Angels are his ministring spirites : therefore Christeis greater then the Angels. Nowe for the allegation of this text, the Apoitle is a sufficient witnesse to me that this verse of the 104. Psalme, is meant of the Angels of God: and not of the windes: and I fee no reason to the contrarie. For first he mencioneth the windes before, wher he fayth : he walketh vpon the

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winges of the winde; and therefore a repetition of the fame in other words was not necessarie. Again, keing ministers here fignifie those which execute Gods power to faue his people: I fee no cause to atmibute it to the windes: for though God, even by the elements helpe his people many times, yet that praise is not given as a name to the element, which is done in the Angels. Nowe, where it is objected, that the Prophet there setteth out the maiestie of God, according to his government in things of the world, I graunt it, and so the ministerie of Angels was then open and knowen in the world. And therfore of Angels also the prophet speaketh, as of the in whom the glorie of God shined, even as in the heavens the cloudes, the lightnings, &c. belide this in these words the Apostle will proue what is the nature of angels, which requireth that he shoulde freak in the naturall fense of the prophets wordes. And the prepofitió pros, vied of the Apolile, femeth not to be without cause : for though it be the Hebrue phrase, as it is sayd, yet it may well have iust cause, why the Apostle vieth it in greeke: and it fignifieth as much, as if he faid thus; Vnto all angels, we may fay: you be but ministring spirites. And so it is like vnto the text next alledged of Christe. To the some he saith, &c. And thus the preposition is verie conveniently vsed, and maketh the Prophets wordes, a natural description of the Angels. Therfore for my part thus I say, and thus I am persuaded that as it is here alledged, so the wordes were ment, of the Angels of God whiche are his ministers to execute his will, for safetie of his people. And thus much of the Apostles argument here made.

Nowe, where our Saujour Christis here called the first begetten sonne of God, both S. John sufficiently sheweth the meaning of it in the beginninge of his Gofpell, and S. Paule doth plainly expounde the worde. John faith of our Saujour Christ; That be was in the beginning with God : that all thinges were made by him, and without him nothing was made at all. which is as if he had added, he was his first begone fonne, Saint Paul expressely addeth the comparison of creatures, naming him, the first begetten before all creatures, because faith he : all things were created by bim, in heanen, in earth, visible or insufible, Angels or powers, by him, and for him, all were made: to this is the firste begotten, the maker and creatourof all things. And he is called the first begotten, not, the first creature, that in this name wee might see, the blasphemie of Arrius, who sayth: there was a time when the sonne of God was not: when this name first begetten, is not in respect of nature, as one in time begotten before other, but in respecte of his worke: as one, by whom all other things were begotten. And againe, being the first begotten of all creatures, in this name hee condemneth the blafphemie of Seructus, which denyed him to beethe fonne of God, but onely in respect of his comming in fielh. And that the Apostle speaketh here of brunging into the worlde, he meaneth not barely his natiuitie: but as God gaue vnto Christe all the endes of the earth for his possession, so the honourable fer ting of him in this authoritie, hee calleth it his bringing in into the Worlde : as appeareth, because this is the glorie of this bringing, that the Angells shall worship him. And againe when he fayth, the world.

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worlde: he meaneth northis age of man, but as hee expoundeth it in the feconde chapter, the worlde se come: even also as the Prophet Elay called it, that is: the kingdome of Christ in the worlde through the preaching of the Gospell. And the worthippe with which the Angels shall worthip him, is, that they shall have from henceforth, no such rule as before, authorised in their owne persons fro God, but now they shall give all glorie to Christ: Euen as wee see in his natiuitie, a great multitude of Angels, fange: Glorie be to God on high and in earth peace, good will towardes men, because Christe was borne in the Citie of Dauid, a fauiour vnto all people. So in all his life, in his death, in his refurrection, afcention, and fince his afcention, there neuer appeared Angel vnto man, but to the prayle of Christ, and to ratific all honour and worthip due vnto him : whiche ministerie of Angels, because nowe so clearely it ferueth Christ, the Scripture is fulfilled : Let all bis Angels wor hip bim.

And now that we have feene the fenfe and meaming of this scripture, in some pointes, I will more puricularlie applie it to our instruction. It is faide hirste: When he oringeth his first begotte into the world: which wordes meane as I faide : when in glorious triumphe, God leadeth him into the posseition of his kingdome. And as the Prophet fayeth: When Pal.71.8. God giveth bim his dominion from sea to sea, and from the riner unto the endes of the lande, that all that dwell in the wildernesse, may kneele before him, and his mimies may licke the dust. Here we must marke bowe this hath bin accomplished, and when wee the knowe it, if we loue Christ, ict vs set forth his ex-

cellent glorie, This was especially done, no doubt, in the cross of Christ him felfe, according as himfelfe prayeth, when he entreth voto it : Father gla-

rific thy fonne. And Saint Paule faieth, in it be bath spoyled principalities and powers: and hath made opena showe of them, and triumphed over them opon his crosse. A proofe of this we fawe with our eyes, whe Christ

voon the croffe fo wrought in the harte of the Ro-Mar, 15.39. praine captaine, that he cryed alowde: Trucky, this Luc. 23. 47. man was the fonne of God. When all the people beheld it that was done, and smore their breftes and wend

Yohn.17.1.

Col.2.9.

backe: when many faintes rofe out of their grames, and Math. 27.51. went into the holy Citie. And not onely this works was in men, but that we might knowe the vertue of his death, pearced eue into hel, to binde judgement to the divell and his angels with eternall desperation, and to withelie it vnto his church, that the gates of hell should not prevaile against it. To this ende we sawe the earth did quake, the stones were cloue, the funne was darkened, the graues did open: and this was the beginning of this kingdome.

The increasing and amplifying of this, is the preaching of the same crosse, that is of Christ crucified, that it might be seene and hearde in all the worlde, ca which had also a glorious beginning in the Apost-les of Christ, whome God sanctified to that worke in with excellent power, and graces of the holy ghost be fo that notwithstanding the weaknesse of their per sa sons, yet their voice went into all landes, and their per wordes vnto the endes of the earth. And boldely for Saint Paule witnessed of them selves, that God has given them glorious weapons to sighte withall ho

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weapons not carnall, neyther fwordes, not prifons, as earthly princes have to keepe their subjectes in feare : but other weapons, in deed more contemned of the worlde, but yet made by God more mightie, then all other weapons or engines to cast downe holdes, For by our weapons faith Sainct Paule, we east downe mannes imaginations, and enery high thing, that is exalted against the knowledge of God, and bring into captivitie every thought to the obedience of Christ. And this not onely was for that age, but as God is vnchaungeable in all his wayes : fo this is made his euerlastinge ordinance, that the preachinge of the Gospell shoulde be his mightie power to saue all that Rom. 1.16. doe beleeve. And accordinglie this commission is given to all that are sente oute in the name of Christe, for the gatheringe togither of the Saintes, for the worke of the Ministerie, and for the edification of the bodye of Christe, till wee meete altogither in the Bph 4.12. unitie of faith, and knowledge of the Sonne of God, unto a perfect man, and unto the measure of the age of the

fulmeffe of Christe. Sith this then is that spirituall pompe, and those reaied, victorious chariots, by which the sonne of God is lde, taried in triumph into the inheritace of the world: oft- they that have eares to heare, let them heare what orke tis to preach the gospell of Christ: and they that

per laue in hande: and they that resist it, shal at the last heil the consumed, as they that resist it, shal at the last heil the consumed, as they that be enimies to the glorie dely if Christ, must needes be made his footestoole. So hat every one in the regard of so glorious a work, shall fould humble him self to become a labourer in it; weak tea, the greater dignitie, the more trauell it should

bring

THE III READING OF M.DERINGE bring vnto it. So that Princes them felues have no greater honor, if we will beleeve the prophet Efaie: then to licke the dust under the Churches feete. By which speach, the Prophet meaneth, that the faith full and zealous kings whiche reigne vpon earth, should with the perill of their crownes, not feate to fet out, and give all their strength to the Gospell of Christ, by which the Lord of Lordes is to be setled in his throne, & he that ruleth for euer in the house of Iacob, is to be crowned king. The preaching of the Gospell, is the preparation of his waye, and the obedience vnto it, is the honour of his reigne, and what king hath to good a hande to loyne in this? nay what king, whose spirit is in his nostrels, and all his glorie is but a vading flower: what king I faye, is worthie to be a doer in this worke, but that it pleafeth this immortal & heavenly king of his free grace to accept his labour? fo that iustly they are judged, that are despisers of God, and knowe not the Lord of hoftes, against whom they are prowde. Shall God proclaime it with fo loude a voyce, that when he beginneth this worke, of his eternall decree, to bring his fonne into his kingdome, all the Angels of heaven shall worship before him: and shall a mortall man so farre exalt him selfe, in his wisedome, in his richesse, in his honour, in his nobilirie, in his crowne, in his kingdome, that he shall thinke it a difgrace to give all his life to the Golpell ? Can fleshe puffe it selfe vp so farre aboue the Angels? O (dearely beloued) if we be happie, let vs learne this, and let vs further the worke of the lord, the Angels worke with vs. If we will not, wee shall

VPON THE FIRST TO THE MEBRYES, 47

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hut out vs, the fainctes and Angels shall give Christ his glorie. Another thing here we may marke, howe it is attributed to God the Father, this glorifying of Christ: for fo he fayth: when he bringeth his first begotten sonne into the worlde: Whereby wee learne that it is the worke of GoD, and let not vs boaft: for though he vouchfafe to fet our hande to his businesse: yet our hande that is but vanitie, doth wither away in the worke, except God give it vertue that it should have fruite. We can not so much as speake except he put his spirit into our mouth : and when we doe speak with a good measure of grace, yet the ignorant doe not heare vs, except hee prepare their hartes, and fill our worke is nothing worth, but he alone worketh all in all. And for this purpose that we should give him the glory of his owne worke,& not seeke our owne prayse, therefore he hath chofen his workmen as you fee, Not many wife men of the worlde, not manie mightie, not manie noble : but commonlie men of smal accompt, & a few in number, he giveth them tongs to speake, and they carie his gospell ouer mightie kingdomes: and make it flourish, whe all the powers of the realme have armed them felues against it. And all this, that wee should confesse, as here the Apostle saith, it is he, it is not we, that give this kingdom vnto Christ. And feeing it is his worke, who is able to bring all his purpoles to passe: it shalbe our wisedome to further that, which God him selfe wil make to flourish and

prosper, whether we will or no. And where it is here faid : Let all the Angels worhip him : he giueth our Saujour Christe a cleare todimonie, so to be the sonne of God in person, that

Chrifte is God.

he is also in nature one & the same god with his father. For whom should the Angels worship, but God alone, who in them selves have such power given the of God, that one is able to destroy whole kingdomes, and fuch glorie, that our eyes can not beholde them. And feeing God hath made this lawe: Thou shalt worship the Lord thy God, and bim alone shalt then ferue : and yet the Angels worshippe Christ: how cleare a proofe is it, that Christ is god? for we knowe their perfect and willing obedience: and therefore we praye : Thy will be done in earth, as it is in Heauen. So that the lewes might throughly knowe, that feeing the angels did worship him, and had so their charge from God: therefore Christe was one God, in the maiestie of the Father. And most true it is, our Saujour Christe without that nature had neuer taken that honor vpon him. The Apostles of Christ, Paule, Peter, Barnabas, & other men of excellent gifts and fingular power, to worke mightilie signes & miracles : yet would they neuer heare the name of worship. Peter vtterly refuseth: Paule and Barnabas, they rent their clothes, being rauished with zeale of Gods glorie, when it is once

A&.3. Act,10. Act.14.

to John, when John would have fallen downeat his feete to worship him, the Angel gaue him streight charge: Take heed thou do it not, for I am but a fellow Apoc. 12, 8, Servant With thee; & then teacheth him that which here we learn, that worthip only aperteineth to god: so that this text serueth the Apostles purpose verie firly, both to the cofession of the godhead of christ,

offered them. Nay the Angels them selues, whiche

are greater then all kings, they cannot abide it: as manifestly we see in the Angel which appeared vn-

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and in his preferring to farre about angels; that the Ifraelits might more equally beareit, that he should be preferred before Moles In the 7 werfer where he laith, he maketh his Angels ministring spirites : wee must note that this name the Apostle grueth the as that wherin is their greatest honour. For otherwise if he named in the angels things of least accompt, it had bin no proofe of the glory of Christ but naming that by which they most excelled, and yet exalting Christ so farre about them, it is cleare proofe of his excellent glorie about all creatures. So I faye here we must note that the holy ghost attributeth this to the Angels as their high honour, that they are ministring spirites, wherein let vs well consider what it is to ferue the liuing God, and how revelie itis faidyhis feruice is perfect freedome. If he be an Angell, he hath no greater glorie : and who are we, and what are our fathers houses, that can fancie vato our selves more honour, then to feare before God, and walke obediently in his comaundements? How many times do Abraham, Isaak, Iacob, Iolue, Moses, Dauid, & all the good kings of Judah, howe many times do they intitle themselves the fervants of God? how many times doth God shew forth his great loue and fauour, vnto divers men vnder this name, to call them his feruants? Or who was ever heard of, except Senacherib or Pharaoh, or menne like vnto them, that would boaft otherwife, & fay: Who is the Lorde that I should heare his voyce, I knowe

Praye (dearely beloued) that wee may have eyes to see, and eares to heare, and heartes to vnder-stande, vnto what honour in this day we be called to for

54 for most affuredly true it is, and all the Angels of heave beare witnesse viro it that in the world there is no greater glorie then to ferue the Lorde. If thou where as high as the Prophet Dauid, yet Dauid had no greater glory to boalt of then this, Beholde Lorde for famthy fernant, famthy fernant, and the fonne of PALITE. 16. thine bandraeide. Or if thou were a Kinge aboue all kings, full of wifedome, riches, honour, as Salomon king of Ifrael; yet to be the feruaunt of the Lorde

EccleCt.r.

were thy greatest dignitie, and about titles of kingdoms and countries, this were most honorable: Salomon the preacher, the sonne of Dauid. Yea the Angels of whom we speake, they have all their glorious names, of Thrones, Powers, Rules, principalities, Dominions, in this respect, that they becahe ferugints of the Lord, to execute these his mightie workings; and take away from them this feruice of God, you take away the honour of their high-calling. So assuredlie we may beleeve and confesse it boldlie, that amog me, there is no other honor but this. If God have made my life to abound inworldlie peace, the crowne and beautie of mine honour is to serve the Lorde. If God have given metrouble in the daies of my vanitie, this is cofort yough that I am the feruant of the Lorde. Be our life asit will, eyther high or lowe, the onely fruit of it is, the feruice of God: and the only hurt that can approch vinto vs, is to forget the Lord, whole feruaunts wee frould have bin: & let vs fo much more confrantly well in this persuasió of hart, becaus we have heard that the Lord hath spoke it, there is no greater glorie, no not in his angels, then to ferue before him. Of the nature of Angeles, as they are here deferi-

VPON THE FIRST TO THE HEBRYES. scribed, by the grace of God I shall saye more in the latter ende of this Chapter. Nowe let vs praye that as we have learned, so we may folow, acknowledging the glorie of our Saujour Christ, and what the honour of his kingdome is : and defire grace that we may be founde worthy, to be labourers in that excellent worke, in which God hath appointed to glorifie his sonne, and that we may serue him in holinesse & righteousnesse all the dayes of our life, who is only all the hope we have, & thal in his good time, fil our life with his own presence, & satisfie our cies with the fight of his maiefty. And the fame only & liuig god, give vs his holy spirit, in which we may be coforted, to live in his love, to walke in his ways, and to accompt all the world but vanitie, in respect of the inheritaunce purchased vnto vs in the Lorde lefu, the onely forgiver of all our finnes: to whom with the Father & the holy Ghoft, be honor & glory

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The fourth Lecture, upon the 8.8.9. verses.

worlde without ende, AMEN.

But unto the Sonne hee faith, O God, thy throne is for ever and ever: the scepter of thy kingdome is a scepter of righteousness.

Thou hast loved, righteon free, and hated iniquitie.
Wherefore God, even thy God, hath anointed thee

with the oyle of gladne fe above thy fellowes.

Owe the Aposse beginneth the third comparison, accordinge to the title before. Bearing up all things with his mightic powers which setteth out the kingdome of Christ, so that the the comparison is: Christ is an eternall King: so is no Angell, therefore he is to bee honoured about them. Thus having made metion of his kingdome, then he describeth it more at large, both to shewe what his kingdome is, and to make it more plaine, that though we could imagine easily, that Angels in honour deserved the name of kinges: yet such a kingdome no Angell could ever have. An everlassing throne, a tighteous scepter, exalting trueth, beating downe iniquitie: in worthinesse whereof, God hath annoynted this Kinge with gladnesse aboue all other, and hath called him by the name of God him selfe.

Here the Iewes, whome God hath shut vp in a heavie judgement, and for the firste contempte of of his Gospell, keepeth them still in blindnesse vntill this day, they as they feeke bufily all wayes of errour to deceyue them felues: fo they have blinded their eyes, that they should not understand this prophecie. And firste, where it is saide: Thy throne, O God : They faye, the name, God, is likewise attributed to men, as they occupie any roome appointed them of God, as where this same Prophet laith: I have faide, you be Gods: which meaneth, that they haue commaundement from God to execute his iudgement. But the Iewe, if he had not chaunged his heart, and turned it away from wisdome to follie, he might have knowen, that though this name be also given to Angels or Judges: yet it is given, not to one but to manie: fo that in their number it is manifest, that it is a figurative speache. Or if it be given to one, it hath some addition, as where it is faide

Pfal.82.6.

VPON THE FIRST TO THE HEBRVES,

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15 de faide to Moses: I have made thee Pharaes God: limiting the name to a certeine fense, but thus attributed to one, without any correctio of speache: it was neuer but to God alone. Againe, they faye, all this Pfalme is of Salomon: and therefore being true in him, it can not proue any diuinitie in Christe: but this errour is even as groffe as the other. For howe foeuer this is true, that the Pfalme was written as a wedding fong of love, at the marriage of Salomon with Pharaoes daughter, yet this is knowen & manifest, that in the stories of those men whiche were figures of Christ, some thing is ever spoken not agreeing to the figure, but to Christe alone, that wee might be bolde to applie it vnto him. Neyther yet can this Pfalme possibly be written of that mariage of Salomon, simply in it selfe. For when the Prophet beginneth: My heart breaketh out into a good matter: howe can this prayle, or this earnest desire of the Prophet agree to it, whiche was contrarie to. the law of God, and of it felfe could neuer be good? What had the kings of Israell to doe with Idolaters and blasphemers, to marie their daughters? and no doubt as Salomon was a most famous Prince, so the glorie of the world did here lead him. For Egipt was the greatest Monarchie in the worlde, and Phatao the mightieft king: fo that his daughter given to king Salomon, was the princeliest mrrriage that could be made: but that it displesed god, it is cleares for both his general lawe is against it, and this is particularly alledged in the causes of Salomons ru- Deut. 7.3. me. And though this Pfalme were nowe to withe 1. Reg. 1. I. prosperitie and peace vnto it, what then who will

dispute with the Lorde, for turninge all things to

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THE HIL READING OF M. DERINGE

the best, to those that love him? so when Solomons hautinesse had done this, what though God would except her after the renouncing of all her idolaters, when as the lawe faith, the had thauen her head, & pared her nayles, & forgot her fathers house? what though he would have her a figure, of the honorable calling of the Gentiles, and shewe then in her, that though he gaue his lawes to Iacob, yet he was a God in all the earth, all that proueth nothing, but Salomon might do ill ftill: and this wedding fong was made not for him, but for another whom hee figured. But let thefe Iewishe quarrels against the trueth alone, and let vs examine the text here as it is, what honour it giueth to Christ, and how by no meanes it can agree to Salomon. In this scripture there are fower special things

spoken. First, he is called God alone as I saide, and without additio : eyen as the prophet Esai also cal-

E(2.9.7.

Deut.11.11

John 1.2.

Iohn 20. 1.lohn. 5.20 Rom. 9.4.

Col.1,6.

leth him the mightie God. By whiche warraunt of the Prophets, being a most sure worde, the Aposseles are bold to give to our savior Christ the name and power of the living God, as Iohn saith: the word was God. And Thomas with these wordes confesseth his former vnbeliefe: My Lorde and my God. And S. Iohn in his Epistle sayeth: Iesus Christ, this is the true God. And Sainct Paule calleth him the God which is for ever to be pray sed. And in the epistle to the Colossians: The sulnesse of the Godhead dwelleth bodilie in him. And many other places as plaine as these, grounded vpon this, and such other places of the Prophetes before them. And therefore our

Sauro Christe him felfe, faide vinto these lewes whiche yet beleeue not : Searche the Scriptures, for

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VPON THE FIRST TO THE HEBRYES: they beare witnesse of mee. The seconde thing here attributed to Christ is, That his kingdome is enerlafing. So the Prophet Efaie had faide: The increase of his governement and peace shall have no ends. He shall Elai, 9.707 it upon the throne of Danid, and upon his kingdome to order it, and to stablishe it with indgement and with infice from hencefoorth even for ever. The fame testimonie the Angell gaue of his kingdome, when hee came to the virgin Marie : The Lord God (fayth he) hall give unto him the throne of Danidhis fasher : and Luks 1.32. he shall resigne oner the bonse of facob for ener, and his ing dome shall have no ende. And howe can this bee possible applied vnto Salomon, so directly against the scripture, that the scepter should be taken once Gene 49. away, not onely from the house of Salomon, but from all the tribe of Judah? And howe could they not fee with their eyes the ruine of that kingdome, and the throne of Salomon quite forgotten? The thirde thing attributed heere to Christ, is, that the scepter of righteon snes is the scepter of his kingdome : according as the prophet Dauid fayth in an Pal.97.22 other place, that righteou fne ffe and indgement, are the foundations of his throne. And the meaning of these wordes, is after exprellely added : Thou bast loved faith the Apostle) righteou fne fe, and hated iniquities This is the scepter of righteousnesse which he speaketh of, that is, that his governement shall be with out all respect of persons, a ministerie of instice, and true judgement, even according to the will of God his Father, with whom there is no acceptation of the person of a man. And howe can they attribute this to Salomon? They knowe howe Salomon did all away so farre from righteousnesse, and hated

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iniquitie fo little ere he died, that hee became a no. table idolater. And howe was his gounernement to in fuch iustice, when the whole people came after to Rehoboam his sonne, and saye: Thy father did f make our yoke greenous, no we therefore make thou the grieuous fermitude of thy Father lighter, and wee will feare thee.

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Reg. 12.4.

The fourth thing here spoke of our Saujor Christ is, that for this cause God had anointed him with the oyle of gladnes abone his fellowes. For this cause sayth the scripture, because thou louedst so much instice, what meane they still to thinke here vppon Salomon, and of fuch rewarde of his righteous rule, except they would have the scripturs false, that beare witnesse of him. He had turned (as the Prophete faith) indement into wormewood. And howe standeth it that he was anointed with the oyle of gladnes, that is with giftes of the holie ghost, aboue his fellowes: when many kings of Iudah haue greater prayle of God then he? and scarce any did fall from God fo greuously as he. Nowe one refuge behinde, which they think they have, is nothing at all:they wil fay, that all this was spoken in respect of his beginning in which he was famous, with this oyle of gladnesse aboue his fellowes, and aboue all the worlde. True itis, in respect of his government at the first I grannt this might be spoken of him: but are not the wordes plaine, that they are not meant of anie that should beginne well, and then fall backe? For faith not the text, that this scepter of iustice, shalbe in his kingdome for euer? Therefore howe so euer Salomon was once honoured aboue all kings: yet this prayle was not his, but anothers, who shoulde for

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for ever abide in his justice and righteonshelle. So thefe fower things here witnessed of the Prophet: ent that he is called God, that his kingdome is everlater fling, that his government ihalbe ever righteous, that he is anomited with oyle of gladnes aboue all his felowes. All the Iewes in the worlde can not fee Salomon nor any mortall man in this glaffe; but must needes acknowledge our Saujour Christ, the fonne of God, God and man, the fauiour of the worlde, the king and priest of his people for euer. Now further to examin this scripture for our own

edifying, let vs marke first how Salomon is fet out Whichchrist afigure of Christ, and so singular tokens & shewes infinful me. of Gods love and mercie vpon him, that hee should resemble his only begotten sonne: not withstading a man-laden with sinnes and iniquities: so as fewe

have apeared more varighteous or more vathankfull to God. Such another example almost we have in Samfon, a man full of infirmities, yet exceedinglie beloued of God, and a lively figure of his fonno Christe. Wee learne in this both to knowe our felues, and to knowe God. In our felues to trufte to nothinge, not riches, honour, friends, strength, authoritie, no not learninge, wisedome, gouernement, or any knowledge: for in these both Samson and Salomon haue fallen downe before vs. And if

euer man had bin borne that could have his happines in him felfe: that man was Salomon, ftrong in power: rich in treasure: wife in rule: healthfull in bodie: fober in affection: aboundinge in pleasure: what so ever his eves or eares could defire. No gifte

want ng in mind, in body, in outwa d life :yea more then this, a hart that could mefure al the delights of

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THE HIM. READING OF M. DERINGE!

the world to vie them as they are, & fee the vanitie that is in them, and confelle that life in immortalis tie is aboue all: yet fro all this he falleth when God leaueth him in his own power, to make triall of his owne ftrength: for how could fielh and bloud preuaile against principalities and the powers of darknesse? And howe coulde Salomon stande vpright, though his strength had bene double, when Adam him felfe could fall from Paradife? Then let not vs poore creatures boaft our felues, in whome there is no wisdome. Come not into this fight in thine own armoure: for where Salomon harh fallen, whofoeuer thou art, thou wilt be crushed in pieces, andi in him there was so litle helpe, confesse thou with all humblenes of minde, that in thy fleshe there is no goodnesse, but put thy trust in the living God, by whom thou shalt be able to doe all things. And on the other side, seeing the great fallings of Salomon, did not let the good worke of the Lorde, but that he made a man to full of infirmities, to cleare an image of his sonne Christ, & powred all his benefites to plentifullie vpon him. Let ve here fee the goodnes of God, who hath found a way to burie for euer the sinnes of all his people, and so to forget the that they have none accompt: the figure of Christ was therefore in Salomon, that we should see how grace aboundeth aboue sinne, and howe mercie is exalted aboue judgement. In the nature and bodie of Salomon, we see the spirite quenched, grace delpifed, and iniquitie to haue the vpper hande : in the figure that he beareth, we fee the spirit to conquer righteoufnelle to be exalted, and a kingdome of glorie to be fer vp for euer, that if wee ihould finde

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in our felues the finnes of Salomon, yet wee mightassuredly know, they can not drive away the image of Christ, but he is readie to instifie all that doe boleeue, for it is no doubt but he in whose person was fuch an Image of Christ, Christe offered to him againe an Image of righteoutheffe, in whiche hee thould be presented faultieffe to eternall life.

Nowe where Christe is fee out thus a kinge for Christe Is mer, we are taught not by dates and times to mea- our lawegifure his commaundements, but to holde the with uer, and his out chaunge, as the government for ever of his government tternall kingdome: for it is to to groffe folic for ys, euer. to fay, he is still our king, if wee dare abrogate his lawes, for he is our ruler for euer, and yet without him we will make lawes continuallie? Was, it ener heard, among earthly kings, that fubicals could eit ther repeale or change their princes lawes or make lawes without them in their owne kingdome tor can there be greater treason then to coffire for fuch alewde libertie? Euon fo it is with al men and prines in the church of Christ. He is our king he must be our Lawe giver, he is King for ever, & his lawes must neuer be chaunged, hee is our king alone and without him all the worlde can make no lawe. In no common wealth, there was ever law proclaimed but in the name of the King: In the Churche of bwe but in the name of the King: In the Churche of Christ, who shal proclaime decrees but in the name of Christ? and therefore expressely Christ taketh upon him to be our onely lawe giver. And all Printers the tes, the more godly they be, the more carefully will ake heed to bee no lawgiuers in his church for max of the control of the tes cocerning faith: for that were to give a law vno him, which none will do but antichrist him seif.

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The Pope stirred vp Charles the fifte and King Henrie the eight, and gaue them for their hirethin title, to be called defenders of the faith:a proud bequest : and how humblie it was possessed, God doth know. After that king Henrie taking vnto him the courage of a true and naturall King, draue out that spirituall tyrant out of all his realme, and by grant of the clergie & confent of the parleament, tooke vpon him the name of supreme head of the church of Englad, which the pope had before vsurped ouer all nations. But feeing now it is fo, that thele names are taken vp and made heriditarie to our Kings and Quecoes, we will not reason of the titles, rather let vs do the dutie of louing fubiects, & pray that they may find grace, by their names to be more proudked to godlines: that in true joy of hart, they may have the honor of their calling, & hold fast a good conscience against the day of Christ. This onely we testific to all potentates & princes, that what honorable titles foeuer they have : yet they must be fubicets in the Church, and have Christe alone to bee king ouerit. Let them make no lawes, appoint no orders, ordeine no gouernement, but fuch as are agreeable with his lawes, orders, and gouernement. For that were facrilege, and it is the prefumption of the man of Rome: but let them execute the lawes of Chrift, fee his orders kept, establishe the gouernment which he hath ordained, and holde men of all degrees in obedience vnto God: for this is the true honour of the Lords chosen princes, and the glorie of their calling, which shall not wither.

And now to the end we may the more willinglie do this, both we & our kings, whom God hath fet ng

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ouet vs: let vs marke this further which the Apostle addeth of our fauior Christ, that his fcepter is a fcepur of righteou fneffe : meaning as I faid, that his governement is all in trueth and righteoutnes. A good reason, and a greate persuasion to all that are of God, why we thould let Christe alone with the ordering of his Church. His scepter is a scepter of nighteouthelle, not only a righteous scepter, that is, that what foeuer hee ordeineth it is righteous, but the scepter of righteousnesse, that is, whatsoeuer is fighteous, is ordeined of him: and all spiritual scepters of al kings, which are not directed by him, they are crooked & broken, scepters of superstition, and kepters of idolatrie, there is none of righteousnesse bur only the scepter of Ielu Christ. The scepter is a litle wand which Princes have accustomed to beare in their left hande, and it is a figne of their gouernment, and by a Metonimie it fignifieth here the gouernement it felf. Now the scepter of christ is as his kingdome is, not a scepter of wood or metal like other kings, for his kingdome is not of this world as theirs is: but his scepter the prophet Esaie in plaine words deferibeth it. He shal smite the earth (faith he) with the scepter of his mouth, and with the breath of his Ela. 11.4 lips shall be kill the ungodly. In whiche wordes of the propher we fee both what is the scepter, and why it hath the name of righteoufnetle, the scepter is the word of his mouth, that is the preaching of the gof pel, not decrees nor decretals, nor traditions of me, nor viwriten verities: by none of all these we have received the spirit of god: but only by hearing faith preached, it therefore alone is the scepter. Here tell me (dearely beloved) I wil aske no harde question,

but a thing which your eyes have feene, and your hands have handled : tel me what kingdome is the Popes? or whence is it? is it Christs? then the preaching of the gospel is the scepter of it, and the scepter bearers are in every congregation the pastors & reachers: by the gospell preached, it bindeth & lor feth, by the gospell preached it ruleth ouer vs. by the gospell preached, it teacheth faith, it ordayneth religion, it ministreth Sacraments: by the gospellit begetteh vs, by the gospell it nourisherh vs, and in the hope of the gospelit laies vs downe in peace. If it have another scepter then this, then it is another kingdome then that of Christ : if the scepter be the Canon law, & the scepter bearers their Cardinals and clergie lords, their chauncellers, and commitfaries, and other men that wee knowe not, if they binde and lose by pardons and bulls: if they teache a faith, folded vp as they terme it, in an idle fancie, that we must beleeve as the church doeth beleeve, and the Church beleeueth as we do beleeue, when neither our church nor we can tell what we beleue. If they teach vs to worthip after the traditions of men. If it feede vs vp in the hope of the Church of Rome: if it lay vs downe at last in an vnknowen purgatorie, whether this be the scepter, judge you: and if it be, I affure you, in the worde of trueth, the Apostle and Prophet both witnessing with me, this kingdome is a kingdome of darknes: a kingdome of finne, and it shall retourne to the shape of his first beginning. The kingdome of Christe shalbe euer knowen, by the scepter of the onely gospell preached and practifed in it.

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Now why is this called the scepter of righteous

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refle, because faith the prophetit killeth the vingod the fame exposition the Apostle immediatly addeth, Thou haft loved righteoufnes, et hated iniquitie : therfore it is called a scepter of righteousnes, beaufe it maketh the faithfull righteous, & destroy-

ah the sinners from the face of the earth. In this fense S. Peter calleth it the foeds of regeneration, be- 1. Pet, 1, 23, aufe by it we be begotten a new into the image of

God, which is in righteousnesse. So that here wee know whether we be of the kingdome of Christe, men by the scepter by which wee bee ruled. If the

knowledge of the gospel of Christ have refourmed s into a new image, to be holy as our Sauior christ is holy, that by his spirit the world be crucified vn-

tovs, and we vnto the world: then have we our enfranchisment in this kingdome: if not, though we dwell in the middeft of the fanctuarie, yet wee were

fragers from the law that came out of mout Sion. And though we were baptifed with all the water in the feator as the prophet faith, though we wash our

A5.7. 60

felues with Nitre, and take much fope, yet our iniquities are marked before the Lord, except we feele the forgivenesse of our finnes in the righteournesse

and holinesse of this Kingdome of Christe. And what madnes can be like vnto it, to flatter my felfe sif I had my portion among the elect of God, and

yet dwell in tabernacles of the children of the deuill (that is, I meane) and yet walke in all the finnes of a corruptible man? Are not Gods children his Saintes? Be they not brought vnto him with the kepter of righteoufneffe? doth he not keepe them

with the feale of his holy spirite? If I see no good

works in my handes, if I know never that the preachinge

ching of the gospell killed cocupiscence in me, and made me hunger and thirst after righteousnes, if, I feele not the spirit of god, to sanctifie more & more my hart and all mine affections, how can I fay Tam the child of God? No, no, talke while thou wilt, wie thy libertie, fay thou art a protostant, renounce the pope, except thou loue righteoufnes even 45 thou louest thy soule & reioycest in well doing as in thy life, thou haft bin but an idle hearer of the word of truth. Godlinesse is not made of wordes, as a wood is made of trees, but it is an earnest loue, proceding from a pure heart, & a good conscience, and an vnfained faith, in which we may glorifie God, and do good to his people. Paule was godly, when he gloried in nothing, but in the crolle of Ielu Christe, by which, the world was crucified vnto him, & he vnto the worlde. They are godlesse hypocrites, which in worde confesse they know God, but in their deedes denie him. They are Christs whiche have crucified the flesh with the affections & concupiscence of it. They are of their father the deuill, that in wickednes doe the desires of the deuill. Let vs then learne (dearely beloued) in good time to be wife : whe we were in ignorance, then we walked in the workes of darknes, nowe we have vnderstanding, let vs walke as the children of the light, and if we take the gofpell into our mouth, let vs knowe it is a scepter of righteousnesse to reforme our life: and wholoeuer he be that hath chosen this portion, peace be vpon

Cal.4.15.

Bal.6.14.

Tit.1,16.

Gal.5.24.

lob, 8, 44.

Mobe, 10.38 ftle after faith: Let our fonles have no pleasure in him.
And here let vs also marke howe the Apostle set-

him and vpon the Ifrael of God: and he that with-

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teth out this righteousnelle of Christe. Thou hast (faith he) loned righteon fne fe & hated iniquitie. This is generall in all duerie which we doe vnto God, to loue the obedience with all our heart & foule, and to detest and hate all the transgression and sinne. So the propher Dauid faith: I hate vaine innentions, but thy law I lone : and again : thy lawe I lone, but I hate line, ac tope fallhood and abhorre it. Euen fo must we hate iniquineif we loue righteousnesse & abhorre falihood if we loue the trueth: and this is that eternall lawe which God gaue fro the beginning. I will, faith he, fet enimitie betweene thee and the woman, and betweene thy feede and her feede. But O Lord, what a rebellious people are we? Where God hath commaunded all concorde, and bounde vs togither in all bands of vnitie, one body, one spirit, one hope of our callinge, one Lord, one faith, one baptisme, one god the father of us al: yet all these bonds we breake in funder: and anger, hatred, reprochfull words, quarels, woundes, murders, euerie eursed thing, we reache our hands vinto. it: to make strife one with another, and disanul the agrement which God hath made: on the other fide, touching the workes of darknes, wee will walke in them, & though God hath separated them from vs, as heaven from hel, or Christ from Belial, and hath made the hatred of them perpetuall to vs, and our posteritie, yet wee thinke as the prophet faieth, to make a league with death, and to bee at agreement with hell, we will follow our fleshly concupifcence, as though there were no lord to controll vs, and we will not hate fin at all. A corrupt nature, to love that which we are bid hate, & hate that which we ar bid loue, but a more corupt affection, if we give peace

to these desires, & are wel pleased to loue them still. It followeth in the end of this.7. verle, thy God bath anointed thee with the oile of gladnes about the felowes. In this we may learn another notable cause why we should acknowledge Christ our only king and law. giver because hee is thus anointed, that is, in him dwelleth all fulnes of grace, and the treasures of all wisdome & knowlege are hid in him: so that leave him, leave his lawes, leave his scepter, wee leave in-Aruction, we leave righteousnes, wee leave eternally life. And here note that the oile of gladnesse; is the gifts of the spirit of God : gladnes to our selues, because it filleth vs with ioy in the Lord: and gladnes to other, because it powreth grace into our lips, to cofort the weak harted, & to make vs a sweet fauon of life vnto life, to all that hearke vnto vs. The hare of earth that is drie & baren, and beareth no joyfull fruit of the Lord God, this oile of gladnes hath not yet loftened it, to make it a fertile foile for the feed of the worde of God. And the careles man, of a dulb spirit, that is not touched with his brothers sinning but letteth him alone in his vncleanesse, to finck or Swim, to stande or fall, to live or die. And all that vie companie only for worldly pleasure, without regarde, of swearing, lying, backbiting, idle talke, watonnelle, or what loeuer : what gladnelle receyue other by their admonitions, & exhortations, or how can they fay this sweete oile is in their hartes? Let no man deceiue him felfe, God is not mocked : hee that is of Christe, hath a care to bring other vnto Christ, he hateth the iniquitie of all men, & giueth comfort to many with the oile ofgladnes, of which he hath received : and thus farre of thefe verfes. Now

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Nowe let vs pray to God our heavenly father, that we may be taught of his spirite that like as he in his vnípcakable wisdome & mercy, hath geuen vnto vs his own fonne to be a Saujour, to establish vntohim a perpetual kingdome, that our liberty might be de fended with his strog hand, & to make vs partakers of all his benefites by rulinge vs with his scepter of righteouines, that is, filling vswith a holy knowledg of his Gospell to lone righteousnes, to hate iniquitys &by giving vs of his fullnes, that we should receive grace for grace, & haue a happie medure of the cyle of gladnes, with which he was anointed : fo according to these his great merciestoward vs, let vs pray: &theLord graut vs, that we may finde fauour in his fight, to embrace his Son alone, to follow his ways, to loue his truth, to fet out his honor, & to finish our wearie pilgrimage in his feruice, to the profit of our brethren,& strégthning of our faith, through lefus Christ our only fauior, to who, with the father &cc.

The fifte Lecture, upon the 10.11.& 12.verses.

10 And thou, Lord, in the beginning haft established the earth, & the beauens are the works of thy handes. 11 They shall perishe, but thou doest remaine: and they all shall waxe olde as doth a garment.

12 And as a vesture shalt thou fold the vp, othey shalbo chaged but thou art the same, othy yeres shalnot faile.

The Apostle goeth forwarde as before, & here addeth the fourthcoparison, in exalting christ about angels. And he maketh this coparison according to the title before geuen him, that by him the

Terapita.

God, our Mellias, of whome we speake: hee made the worlde, and ruleth it, as he will, and will abolish it in the time appointed, him felfe being vnchangeable in all his waies: which is a glorie farre aboue all that the scripture attributeth vnto Angels . Touching this scripture here alledged, howe it may bee applied to Christe, it is certein, that the plalme according as the title is, was a prayer of the afflicted church, most like, when it was in the captivitie of Babylon, both because of the great coplaint of the fingular miserie which they suffered, and because they in their prayer alledge the appointed time of deliuerance to be come vpon them, which was only of the captiuitie of Babylon: to which, God had appointed by his prophet Icremie 70. yeres. Now that captiuitie being a figure of our captiuitie vnder Satan: the prophets foretelling that deliverie, faw alfo in spirit the deliuerie which wee should all haue vnder Christ. And accordingly, the spirit so spak in the prophets, that fomthing was fo proper to christ figured, as it must needes be referred to him, & not applied to any figure. And this is generall in all the expresse four faujour Christ, who so ever were the men, or what so euer were the bleflinges that God brought vpon his people, because in Iesu Christ all his promises, had their truth and accomplithment: therefore he is some waye to described; that the people must needs be lead to acknowledge fill the coucnant which they had in him. So in this captiuitie of Babylon, the Prophet Ieremie foretel-

Jer. 13.6.

Tere. 10. 9. leth their deliverie thus: that they shall returne to Arec. 37. 24. ferme God, and Danid their King: Dauid beinge be-

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fore dead. And againe: He would raife up to Danid; a righteons braunche, whom they flould call, the Lorde. our righteon freffe : whiche must needes be meant of the Melfras, whom they looked for to be the fonne, of Dauid: and expressely hee noteth their returne, into the fauour of God, with the fame words, with which God maketh with vs his newe testament, in Ielu Christe, that God will bee our God, and wee shall be his people. He will forgive their sinnes and iniquities, they thall be all taught of God. Euen for here in this Pfalme, the prophet foretellinge their returne from Babylon, foreseeth the redemption that is in Christe, and breaketh out in complaint of his flort life, because he should not tarrie to see, the day; and to comfort him felfe againe, speaketh out in spirite, what ioye and gladnesse hee sawe in Christ, and how glorious a God he is, and so vttereth the wordes here alledged: And then in the beginning O Lord, diddest lay the foudations of the earth, and the workes of thy handes are the heavens, &c. And here these wordes: He laide the foundations of the earth, and the heavens are the work of his handes: are spoke according to our infirmitie, which know no buildings but by foundations, nor can make anic great workes without our handes; otherwise it is certaine, the earth hath no foundations, nor no hands could make the Heavens, but all was made, and confifteth by the power of God. Thus we have hearde, what argument the Apostle here vseth, and howe this text is applied vnto Christ.

Nowe, touching the wordes, where the Prophet Saith: And thou Lord, the Apostle is a good expositor that this is spoken to the some of God, to whome

he attributeth the originall& cause of making the word. A place most worthie to be diligenthe mars ked : for it giveth clearely vnto Christe the fulnesse of the Godhead, accordinge to the article of our creede : I beleeue in God the Faiher Almightie, maker of heaven and earth. And all Arrians, olde and new. which fo long have blasphemed the sonne of God, and made him but a feruant, in the creation of the worlde, because many times the scripture sayth: by him God made the world: if they heare this spoke to that fon : and thou Lord in the beginning didft lay the foundations of the earth: they will ceafe to blaspheme, and confesse he is God to be blessed for euer. And where it is saide: that God the Father, by him made the worlde: that phrase of speache diminisheth not his glorie, but rather testifieth it more clearely. For we have faid before, that Christe is the fhining brightnesse of the glorie of his Father, that is, the person in the deitie, by whom onely the eternal wisedome of God could make his maiestic shine vpon any creature: neither was it euer possible, that any creature should shew forth the goodnes of god but onely by the person of the sonne. And therefore, when the name of God, or creatio of the world is giuen vnto the fonne, as here we fee: we do hublie confesse and adore the vnitie of the Godhead that is really in him: when it is attributed to the Father, as he that by his sonne hath made all these things, we acknowledge the properties of the perfons, the Father dwelling in light whiche none can approche vnto, a fountaine and headfpring of immortall glorie. And the fonne the flining bright nelle of that glorie, by whom it is made knowen of

men and Angels: fo, when we fay : wee beleeve in God the Father almightie, who made the world: we acknowledge the goodnesse and mercie by whiche the worlde was made originally to dwell in the perfon of the Father: when wee faye, the worlde was made by the Sonne, we acknowledge the wildome of God, by which the thing was wrought, and the glorie of it imparted vnto vs, to be in the person of Efa.40.13. the fonne : as likewife, where focuer the holy ghost is mentioned in this worke, wee acknowledge the vertue and power given to all creatures, both for their continuaunce, and for the efficacie, to be of the person of the holy Ghost: and where the creation is attributed to all, Father, Sonne, and holy Ghoft we confesse the vnitic of the Godhead, in the distinction of persons, which nowe we see in faith, and wherein wee rejoyce in hope, whiche shall net . 71.01.03 uer bee confounded, but shall bee made perfecte. when this mortalitie shall put on immortalitie, and wee thall fee God as he is.

Where it it faid further: God laide the foundations of the earth, and the heavens are the worke of his hands. We must consider, the creation of the world is thus attributed to God, not only because all things were made by him; but because he harh so made them. that they carrie a marke imprinted in them, of the power and Godhead of the Creatour. Thus hee meaneth, whe he fayth: the Heauens are the works of thy handes. Euen as the Prophete fayeth: The beauens declare the glory of God, and the firmament fhe- Pfal. 19.1. weth his handie works. Day unto day vetereth freach, and night vato night openeth knowledge. And here we must learne accordinge as the workes of God are thus

thus before vs, fo to beholde them & take the please God in his worker.

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knowledge fure of them, that we give glorie to God in all that the glory of he hath done. Whe I fee the heavens: I must fee his greatnesse, who was able to set such a couering ouer the earth. VVhen I behold the earth: I must behold his prouidence, who hath ordened fuch a place of nourishment for all creatures. When I looke vpon the vnchaungeable course, in which all thinges are established: I must looke vpon his constant wisdom and goodnesse: who in a stedfaste purpose hath extended his mercies over all his workes. In the least of all the creatures of God, when I fee wisdome, po! wer, glorie, more then al the world can reache their hands vnto: let me humble my felfe vnder his high maietie, before whom, no kinge, no prince, no pol wer of the world hath anie account: but all nations Bh. 40.17. before him are as nothing, and they are accompared vnto him leffe then nothing, and lighter then vanis tie it selfe. Thus God hath thewed him selfe in his creatures : and euen as S. Paul fayth : His inuifible

things, he hath made manifest in them, both his eternall power and his Godhead, that they might be without excuse, all that will not honor him. Let ve therefore (dearely beloued) forget nowe the times of ignorance, and at last be wife hearted, to read the bookes which God hath written in great letters, & laide open before vs in all his workes: let vs fee his glorie. Thus did the Prophet Efaie before vs, as in the 40.chap. of his prophecie, we reade: Who hath measured the waters with his fist : and compassed heamen with his france : who is hee hath comprehended the dust of the earth in a measure, and weighed the mountaines in a Weight, and the hilles in a ballances Nothing thus 111

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in the worlde, no not the yerie dufte of the earth, could come in the Prophets eyes, but hee could fee init a great worke of the Lorde. Saint Paule faith: God left not him felf without witnesse among men even when the times were most blinde. For as much as hee gaue vnto them from heaven raine, and fruitfull times : for who is hee that maketh the raine to fall, and the funne to have his course of shining? who hideth the treasures of the snow, & britis geth foorth the hoare froftes? Who couereth the Heauen with cloudes, and bringeth foorth the windes out of their places? Who maketh the Sea to roare with the great noyce of the waves, and maketh it calme againe as if it had not bene moued? What Princes, what hoftes of men, though all the worlde woulde ioyne their strength togither, can do the least of these things? Nay, if all nations should bande them selves togeather, they can not hurt sea, lande, ayre, clowdes, elementes, day, night, fummer, winter, nor any thinge that God hathe established for ever: but in everie one of these is the firength which cannot be refifted. The ayre can infect all fle he: the earth swallowe it vp: the Sunne burne it with heare : the froft kill it with colde : the thuder & lightning, do make afraid all the tyrants, smong men. Nay, we may learne in the plagues of Acgypt, howe the most vile thinges can make ashamed all the children of pride. And why then do we not learn in all that we see, to confesse the greatnesse of the Lorde? Why doeth not the strength of his workes, make vs confesse his power; and all the delight that wee have in them, why doeth it not make vs acknowledge all his goodnesse to the chil-

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dren of men & The Prophet Dauid faieth : when I beholde the Heavens which are the workes of the handes: the Moone, and starres, which thou hast ordeined: what is man, fay I, that thou art mindful of him: or the sonne of man, that thou so regardelt him; Our faujour Christ faith: when we fee howe God feedeth the sparowes, & cloatheth the Lilies; wee are a faithles people, except wee fee his prouidence ouer vs, to feede vs, & to cloath vs in all our necessities. And sure the trueth is except I fee with fuch eies the creatures of God, I am become a creacure degenerate from that image, in whiche I was first fourmed. If I fee nothing in the heavens, but that they are light, and about my reache : the horse and mule fee this as well as I. If I fee nothing in the earth, but a place to walke in, or to take my rest vppon it: the beastes and fowles see this as wel as I. If I fee nothinge in my gorgeous apparell, but pride of a goodlie colour ; the Pecocke feeth that in her feathers. And if in all my meate and drink, I know nothing but the pleasure and sweetsielle of the tafte : the hogge and fwyne haue heere as great a portion as wee.

as great a portion as wee.

To be short, if hearing, seeing, smelling, tastinge, feeling, be all the delight we can finde in the works of God: wee have given our preheminence to the dumme creatures, which have these senses more exquisite then wee: and wee have turned the heartes of men into the heartes of beastes, who with wise dome, prudence, vnderstanding, knowledge, reason, can do nothing. And the wordes of the prophet are fulfilled in vs: Man, when he was in honor had no vnderstandinge, he was compared to the bruite

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beaftes, and was made like vnto them. I speake this with the moe wordes, and the more earnestly, that you might fee & deteft the shame of some, who doe not onely, not see in the creatures of God, the glorie of God, to feare before him, and to gine him honor, but quite corrarie in al his creatures, they prophane his name, which eare till they furfet, and drinke till they be druken: who pur on pride with all their apparell, and make their lands and houses priniledged places for much iniquitie, which fill their mouthes with curfed fwearing, even in the fight of the Sun, and commit their whoredomes, & feare not at the darknesse of the night. Flee (dearely beloued) farre from fuch: hate them (as the propher fayth) with perfect hatred all their affemblies. The earth that mournerh vnder the burden of them, one daye will four them out, and the creatures which they holde in this milerable bodage of finne, one day God will heare their fighes, and they shall give a speedie witnelle against their oppressours. And thus much of the creaturs of god, which here are faid to be made by the fon of God, & to be the works of his hands. An other thing here we have to confider that the Apostle reacheth the excelencie of Christ in respect of his continuance, before whom, the heaven and earth are but a moment: for fo in this coparison, he speaketh of their age, as a thing of nothinge, They shall perifo, they shall waxe old as a farment, they shalbe folded up as a vesture : making all the cotinuance of the heaven to be vanitie and of none account : for although it may feeme hee might have made this comparison with things of a more expresse shew of vanitie then a garment, as to have compared them with

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with smoke, with the shadowe of smoke, with the dreame of a shadowe or such like: yet in comparing the time of the heavens, whiche are fo many ages, with a garment which is scarce a yeare, it is as cleare a testimonie all is nothing, as if al were not a minute of an houre. Besides this, the cause of this comparifon with a garment, was the fimilitude in whiche God hath let the Heavens, who hath spred them like a corteine, and made them as a coveringe to all his creatures: it was not to make the comparison leffe in thewe of their vanirie. Then here let vs bee wife hearted, as the Prophet was, as oft as our hope is before our eyes, to fee our Saujour Christ livinge for euer: let vs not onely confesse that our own age is nothing in respect of him, but let vs boldlie contemne even the continuance of the heavens, & account all thing nothinge that hath an ende : for let the dayes be never fo many, which you can call into account and multiplie yeares into the logest continuance which your thoughtes can comprehend, that thousand thousandes be before you, and tenne thousand thousandes are in your minde, with one word you shall confute them all, & with the breath of your mouth you may blowe them away; and as the prophet fayth, make them all as a garment that is rent and worne: for reckon vp all thy thousands, that thou canft, and put this word Past vnto them, and where are they nowe become? a thousande

rhousand thousand yeares past, what are they?
And if time be such a tyrant, to breake the delight
of the long age of the verie heavens, that the wise
heart of a man doeth say, even they are vanitie, and
waxe old as doeth a garment; what foolishnes hath

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wrapped vp all our vnderstanding? and what blindnelle is in our heartes, that we fee not our owne life, what it is? Not one of a hudred that hath three score and tenne yeares, and of those a great parte are slept out, fo that we feele them not, and a great part confumed with forrow, either in loffe of credit, or feare of punishement : or paine of ficknesse: or griefe of our labour : or penfiuenes of our wants : or anguilh of our defires: or at least, even with a wearinelle of time it felfe: fo that of three score and tenne yeares, let him speake that can glorie most, and hee shall finder that in them all, he hath scarfe tenne ful yeres of pleasure : and his verie pleasure, even then, when it is greatest, what is it? Surely such as if hee looke downe into his owne thoughts, he should fay in the middest of it, his heart is heavie. And shall yet this life, fo thort, to trouble forme, fo without pleature, fo fast holde vs bounde with blinde desire, that wee neither long for, nor looke after Iefu Christe, who liueth euer, and hath cast forth of his presence all finne, and forrowe, and death it felfe ? Could the Prophet so thewe him in immortalitie and all his elect with him in the glorie of his father, that hee bewayled the vanitie of his owne life: yea though it should have lasted as longe as the Heavens, and while the Sunne and Moone endureth, though hee should have abiden king of Ifracl, was all this vnto him as a shadowe or an idle dreame in comparison of Christ who is for euer, and whose yeares thall neuer faile? And shall we thinke we have the spirit of God or any portion in Iesn Christe, who in his tuerlastinge continuance, can not finde such pleafore as in our visarde of vaine life, that soudenlie

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appeareth and is no more? who in the glotie of his presence, and maiestic of his Father, can see no such delight, as in carding, diceing, daunsing, & such like works of reproche and shame, & horrible confusion

Nay, I will tell you (dearely beloued) and I will tell you true: your owne eyes and eares shall beare witnesse with me that I lie not. These men that thus ferue in the vile bondage of these pastimes, they carrie with them the badge and cognisance of another maister then of the living God : for tel me; from morning to night are not their mouthes ful of adulterie, of wrath, of hatred, and swearing with out shame, in which God is dishonoured, and the erosse of his Sonne Christe made despised? Then doubt not what these me do, nor what maister they ferue, but pray that God may have mercie vppon them, as vnon vs this daye, who love not their delights, that they may repent, and withdrawe themfelues from the fnare of the diuell, in which they be holden, according to his will, and begin while yet it is good time to de pife this, and regarde the life of Christ, in comparison of which they may saye with the Prophet: The Heavens shall perish and consume as a garmene, but thy yeares (O Lord) they have no ende.

One other thing followeth in the Prophet, which the Apostle reciteth not, but for our times it hath a verie good instruction: the Prophet thus concludeth: The ebildren of thy fernaunts shall continue, and their seede shall stande faste in thy sight: because christ had joyned his Church to him selfe, he the head, and they the body, by him who endured longer then the Heauens, the Prophet knewe his people coulde never perishe: and in his thought, if the

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Prophet had comfort against the tyrannie of the kingdome of Babylon, what comforce maye wee have nowe against the enimies of the Churche of Christ: They thinke they bee manie, and stronge, and riche, and wife, and they will preuayle : their Pope shall vp. agayne, they will have Masse, they will exalte the Church of Rome: they will become flaues to a vile person as they were before: they will doe, I can not tell what. Alas poore foules, howe falt they holde a lye in their right hand: The thame that they feeke for, they shall never finde. For what are they? Or what is their strength? Howe much are they better then graffe, or then the flower in the fielde? What is their life more then a vapour, or then a smoke that vanisheth away? yet they boafte them felues against the Churche of Christe, whiche is knitte vinto the Sonne of Go D. huerh in his life, flandeth in his strength, whose right hande hath made all things, and whole yeres endure for cuermore: whyle wee trust in this, our hope is fure, and albour ennimies shalbe ashamed. And let vs prave, that it would please God out heauenly Father, of his great goodnesse, to have mertie vpon vs, that by his spirit the eyes of our minds; may be lightered, to see what great Saluation hee bath given vnto vs in lefu Christ: who is his onely tonne: heire of all things: creator of the world: who which and governor all things : and shall showe vs his glorie in immorralitie, when all thefe creatures hall haue their chaunge. And the Lorde graunte, that in these dayes of our vanitie, whyle yet wee are walkinge to the day of reaft, wee may in the meane leason techis grace, and glorie in all his creatures, IN

all these things are past, we may mourne in spirite; to fee the tyme aproch, when we with him shal both fee and inherit his immortalitie, through his Some Iefu Christ, who hath purchased it for vs, and with his mightie power, will keepe vs in fafetie vnto it against that daye: to whom with the father and the holy Ghost our only comforter, beal honor & glorie, nowe and euer, AMEN.

The fixte Lecture, upon the 13.& 14.verles.

13 Vato which alfo of the angels, said he at any time, fit at my right hand til I make thin enimies thy footfoole. 14 Are they not all ministring fpirites, fent forth to minister, fortheir sakes which shalbe heires of salvation?

TOwe the Apostle maketh the fift compariso berweene the Angels, & our Saujour Christ in which it is plaine; he is exalted about all angels: And this comparison is out of the faying of the Prophet: Sitt on my right hand until I make thine enimiesthy footestoole. A singular honoraboue all that euer Angel had for it fignifieth, that God hath take him into the fellowship of glorie, and giuca him all power, in heaven & in earth. Touching this Plalm as it is most true: fo it is confesced of all, that it is a prophetie af our Saujour Christ, how he should bee Kinge of his Church, and veterlie fubuere all his enimies, & be our priest after the order of Melchisedech who should bring an end to the priesthood of Leny.

VPON THE FIRST TO THE NEERVES.

and according to this meaning of the Prophete, for the Apostle alledgeth this sentece, for proofe of this excellencie of the Son of God aboue all angels. And with this testimony, our Sautor Christ himselfe con futeth the Phatiles, when they denyed his diunitie, reasoning of the force of this word Lond, because

the comparison then was with David.

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Thefe words of the Apoltle: To which of the Angels faid be at any time &c. they shew playnly, what glory it is to fitt on the right hande of God. For when the Apolde fayeth: The like was never faid to Angels, that is, such glorie was never given them? what can itelse meane, but that Christis confessed to be one God with his father? Or what can we vinderstands to be higher then alt Angels, but God alone? If the right hande of God could fignifie his prefence, the Angels are in his presence; and of them, thousande thousandes are before hims and as our Sautor christ faith, They fee the face of our beauenty Burben. If his right hand could fignific the fruition or fight of his glorie: the Angels are all bleffed fpirites, and fee his glorie euen as it is. If his right hande did lignifie any inferious power, though it were greater then all the world, such power hand also Angels forthat one of them have fmitten whole armies of men, and whole Commies and therefore be they also called principalities and powers, because no frength in the world can relift them. But feeing his right hand noteth vnto vs, that howour which never Angel was received vnto: and above the angels we know none but God alone : therefore, the Scripture speaketh plainly in feeting Christ on the right bande of his father, faure about angels; that he is one God, & equal

with his Father. Belides this, lith it is faide, Sit then on my right hande, till I make thine ennimies thy footefoole : it is plaine, that this is the right hand of god, the power of God given vnto Christe, in which hee shall ouercome all his enimies; and fith this is the ende of that glorie, that glorie is nothinge but the power by which this is brought to passe, and when this shalbe accomplished, that all his enimies shalbe confounded, then this shalbe finished for him to fit on the right hand of his father: not that christ shall cease to be equal with his father, but that this kingdome of Christ our mediatour betweene God and vs, in which he keepeth vs: that shall cease, and he shall give it vp vnto his father, and God shall be vnto vs, all in all. And thus farre of all thefe honorable sitles giue vnto Christ: in all which the Apofile proueth him greater then all Angels. The firste is, that he is called the naturall fonne of God. The fecond, that the Angels have commaundement to worship him. The third, that he is a king of glorie, seigning for ever in trueth and righteoulnede. The fourth, that he is Creatour of the world, and endureth when the world shall perish. And fiftly that he fitteth on the right hand of high maiestie; al which are proper titles to the fonne of God, and greater then can be given to any Angel:and therfore Christ reincipalities and powlle night suode boats and to

Now in the 14 verse following, on the contrarte parte the Apossele setteth downe, what is the proper gloric of Angels; that by playne compatison, this dignitie of Christ might more appeare, & so of Angels he addeth, that they be all ministringe spiritis, sent our for the safetic of those which shall inherite

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feliation. Where he calleth them ministringe fois nies, according to the testimonie of Dauid before alleadged: He maketh his Angels fairites, and his miwifters a flame of fire, which both names, spirites and ministers, the one of nature, the other of office, hee bringeth thus into the proper definition, that they be ministring spirites. And because the ministerie of any creature may be in diverse things, therefore to take away this vacerteintie, wherein their minifterie should be, he addeth streight: that they are ministers for the safetie of Gods electe. So sertinge out a perfect definition of an Angel, fully comprehendinge all that wee can, or ought to knowe of those bleffed spirites : for all their glorie is comprehended in the nature of a spirite; and the prayle which continually they fing vnto God, is comprehended in their ministerie; for they are named mis nisters, accordinge to Gods ordinaunce and good pleasure, so that with continuall prayle & thankes direction giuing, and rejoycing in the Lorde, they doe their worke as after their example we make our prayers Thy will be done in earth, as it is in beauen. Now you this definition of Angels, and the former testimos ties of the great glorie of the fonne of God our Sat viour lefus Christ, by good comparison the Apol thes conclusion is plaine and manifelt : that feeinge our Saujour Christis so exalted, even above the angels, in all the bonour of a King, a Prieft, a Propher; we ought much more fo to acknowlege him about Moses, aboue Aaron, aboue all Temple, sanctuarie, mercie-feate, and all ordinances of the lawe, that hemight be alone our onely health and faluations And thus hee finisheth this first chapter, in whiche

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Haide, he ferreth out the person of Christ, acrost ding to his Godhead, bodilic dwelling within him - Now, touching the wordes, what we have to note of this, where he faieth : to which of the Angels faide hee at any time: I then sufficietly declared vuto you, as Godgaue me grace, when I expouded the reverle. Likewile of Christes litting at the night bande of God, I spake more fully, expouding the third verse Where it is here added : Till I make thine enimie! the foote stoole. The Apostle S. Paule, speakinge of A.Co.15.23. this victorie of Christ, he faith . He shall abolishe all rule, and authoritie, and power : noting, as he faithin

an other place, that we wrestle not meainst fleshe and

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Continual enimies to Arength.

blond, but against principalities and powers, against Worldly rulers of this darknesse, against spirituall wie kadneffe in high places: wherein we fee, of what force & strength our enimies are. And because he faith The last enimie shalbe abolished, whiche is death the church, we fee, that there shall never wante enimies to the & of great Church : wherby we should be prouoked, in regard of our continual! daunger, to bee ever watchinge! and because of our strong enimies, onely to purous truft in Christs And here (I beseeche your) let out heartes be in our owne wayes, and of our natural life let vs learne wifedome, leaft we becalfo vpbrail Luke,12.54. ded of our Saulour Chrift, that we can difcerne the face of the earth, and of the fkie, but wee can not indge of our febres what is right of Tell me, who of os having a long iourney, by many theenes & wilde beattes, or palling the ruckie feas in great and vio

lenoftormes, though he cicape a place or two, when no theefe is, nor any beaft hath molefted him :yet at every place of daunger, his feare is stall renued

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And though he have passed, many highe surges, & deepe gulphes of water, yet at duerie wave, hee is fill affraide inot careleffe, because hee hath paffed farre: but stil careful, because there is more behinde and this wisedome we vie, because we knowe wee may as well fall towarde out iourneyes ende, and as wel be drowned before the hauens mouth, as when we first began our daugerous voyage. Euen so with the Church of Christ, in which this day we confeile our selues to have our portion : from the first days of her peregrination in earth, till her last entraunce into glorie, there is a perpetuall hatted between the ferpent and her head, and betweene the feede of the ferpent and her children, in whiche strife every one of vs particularly have our fight to that from our mothers wombe, till we lie downe in the grave, our life is a warrefare vpon earth. No age, no condition of life, no day, no night, but brings his enimie with him, and the same enimie armed with sinne and death, as well against the man of an hundred yeares olde, as against the childe that is newe borne: and as well we may fall into condemnation through apostasie of old and crooked age, as through concupiscence and pryde of youth. And if at any time we become secure like a carelesse people who have our lenses dulled with an idle dreame of peace, it is not because we be out of danger, but accordinge to the parable in the gospell, The strong man hath possessed all: and therefore all things feeme to be fo fafe and furo. Let vs therefore bee wife, and thake off the weight of this dull fluggifhnesse, which present ve downe, that with attentive cares wee may willinglie heare his louing counfell, who one day will break

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the strongest head of all our enimies. He biddethy's watche and pray, because wee knowe not the daye nor yet the houre: and fo much the rather let vs doe it: because wee stand not in danger of robbing, or drowning, or rearing with wilde beaftes : which yet woulde make vs affraide, though death should end our miserie: but we stand in daunger of greater cas famities, when death shalbe abolished, whether we shalbe accurfed in eternall fier, or whether we shale be the bleffed of the Lord. And as the peril is great a To wee have heard the enimies are strong, and such as before whome we are verie cowards: for be we'd therwise never so valiant to indure paine, to quarel, of to fight, to despise any daunger, as it is the manner of of a great many ruffians in deede: but men of good courage they woulde be called : bringe ince one of a striue against pride, againste concupiscence, against h idle games, against all sinne, and thou shalte see no ed boye, no woman, no sickeman so verie a cowarde: he hath not the heart to strike one blowe, but yecldeth him felfe a flaue, and is led awaye as an oxe to int the flaughter-house. Let vs therfore watch: Let vs py praie: for in this dangerous battell, in which there in flrong men are verie cowardes, what can wee does Euen let vs deny our selues, and trust wnto him that we fitteth on the right hand of his father, and hee shall no

make all our enimies our footestooles in And this word we must not lightly passe over for it notes he is notes he active and great consumon vipon the mount is of Chrise: for though it be sometime ho for nour to be named the Lords to one stoole as where it are is said. Heaven is my throne, or the earth is my fortstoole tes Asse

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And especially in the lametations of Ieremie, where he faith: The Lord bath darkened the daughter of Sion, Lamen. 1. oe and throwne downe the beautie of Ifraell, and hath not umembred his footeftoole. Yet in this place, where it is foken of Gods enimies, it noteth their extreme nd mineaud fhame, even as of those, who we doe stamp as under our feete. An example of this wee haue in we the Iewes: whose name was once so honourable the lewes: whose name was once to nonourable all Howe doe the prophetes glorie of the house of Iuan, the enimitie che gainst Christ, and set them selves againste his churche and people, they have had experience of the Lords right hande, and their name is a name of shame and ignominie over all the worlde, and thouse example wee have of Rome: what Girie and once such honor? and what name was of more to mowne? yet since it hath bene the seate of Antiand heist environce or the sonne of God and to his Gosnft thrift, ennimie to the sonne of God and to his Gos-no ell: as she hath filled her selfe with all abhominades ions, so God hath troaden her vnder seete, and (as Esa. 65.15.

clo he prophet saith) shee hath left her name as a curse

to mto the chosen of the Lorde: that I assure you, in by cares, & in the eares (I am fure) of many thou-ele ands moe, the citie of Rome is a citie of contempt,

och ofignoraunce, of sinne, like a dead stock, whose hat weete blossomes and pleasaunt fruite is withered hall and worne away, and her roote (as the prophet saith) irottennesse, and her bud as the dust: and such shalbe Esa. 1.24. for he ende of all the enimies of the Sonne of God.

The Nowe followeth in the laste verse this definition hos fAngels, whereof we spake before: in which wee to Rearne and so confesse, that they are ministring spi-old its, sent out for our safty and defence: so that here-1330

THE VAREADING OF M. DERINGE hereafter, who so ener will dispute with vs aboute Angels, with one worde we will aunswere him, and cut off all curiofitie. This we knowe, and we knowe it only, and who fo euer knoweth m re, he knoweth nothinge but the vanitie of his owne minde. Angels are spirites, whiche serue the Lorde, for his Churches safetie. If yet we will be vaine still, and thinke: yea, but what are Archangels, principalities, powers, rules, thrones, dominions? What are Cherubim and Seraphim? All these, howe so ever they be called in diverse respectes diversly, they are all Angels in condition and nature, as they are fo here defined. For if any Archangel, throne, or dominion, or any other name that is named, were anie way greater then an Angell, all this disputation of the Apostle were nothing worth: for how could it proue the excellencie of Christ about all creatures, because he is greater then Angels? If Cherubimor Seraphim, or any Archangel were also greater then an Angel? And therfore that the reason of the Apofile may be(as itis) ftrong & vnanswerable, we must confesse, all blessed spirits what soeuer they be, they be all this, and this is their glorie, that they be Gods

Pfal.34.8.

about the that feare him, & delivereth them. And again in the 91 . plalme: He shall gine his Angels charge oner thee, to keepe thee in all thy wayes: they shall beare thee in their handes, that thou hurt not thy foote against a ftone: And according as this is Gods worde, and his promise: so we have many examples, howe he hath at all times instified his faith in the performance of

ministers, for the safetie of his children. This doctrine the prophet Dauid teacheth also very plainlie in the 34 plalm; The Angel of the Lord pitcheth roud

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VPON THE FIRST TO THE HEBRVES. in that we might not stagger in this doctrine of Angels. The Patriarches, the people of Ifrael, the Prophets, the Apostles, and Sainces of the newe Testament, our Saujour Christ him selfe : we have seene howe the Angels have bene with them in daungerous times, & ministred the helpe of God vnto the. Now touching the manner howe the Angels of the same God execute this ministerie, even as it is not harde unto the Lorde in the battels of men, to faue with manic or with fewe: fo God fendeth out his angels, more or leffe, even as he will, that it might be knowen, the power is the Lords. When Iacob feared before his brother Esau, God sendeth to him an Gen. 32,2. hoast of angels to comfort him. When Eliseus was befet with the great hoast of the king of Syria, &his 2. Reg. 6.17 feruant was now exceedingly afraide, Elifeus prayed to have his eyes opened, that hee might fee the helpe of God, which was present with them, and he lawe immediatly the mounteine full of horses and chariots rounde about Eliseus, whiche were Gods Angels sent for the Prophets safegarde. When our Saujour Christ is in distresse and anguish, God sendeth many Angels which doe minister vnto him. & Matth. 4.11. he testifieth of the vsual worke of God common to all his fainctes, and applieth it particularlie vnto himselfe, in reprouinge Peter, who woulde needes drawe his sworde to mainteine his cause. Thinkest thou (faith he) that I can not now pray unto my father and he wil gene me moe then twelve legions of Angels? And as thus God fendeth out a great multitude, for

the faftie of one: so contrariwise, some time he ap-

pointed but one for the saftie of manie. So God sent

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an Angell to deliuer Israell out of Aegypt, and to Exod. 23.20.

Num, 20.16 guide them through the terrible wildernelle and euer after in all their troubles, when they called vpon him, the Angell of his prefence, (as the prophete Efa,63.9. Efai fayth) was their delinerer : and whe they should enter the lande of promise, God sent an Angell to drine out the Canaanites before them. When the 2.Reg. 19.35 armie of the king of Ashur came and besieged Ierufalem, God fent an Angel, who delivered the citie and in one night flewe, 18,000. of the Affyrians, When Dauid numbred the people, and procured the wrath of God: God sent an Angell into Ierusa lem, who slewe with the pestilence 70000. of the people. So we have many examples, where vppon occasion, to one man God sendeth one Angel: euen as it is saide of one that he came to comfort our Sa-Luke.12.43. mour Christ in the garden. To Lot God fent two Gen, 19.1. Angels. So to the women that came to the graue of Luke. 24. 5. our Sauiour Christ two Angels appeared, and tolde them he was rifen againe. When the Apostles loo-Ades,1.10. ked after our Saniour Christe at his ascension, two Angels appeared vnto them, to teache them what they had to doe. When God would destroy Sodome Gen.18.16. and Gomorah, he fent three Angels to Abraham, to tell him of it. In the vision that Ezechiel had of Ezech. 9. 1. the destruction of the Citie, God sendeth out lixe Angels to execute that judgement. And why is all this diversitie? to the end (no doubt) we should not be curious, but rest in the doctrine which the Lord taught vs, that the Angels are his ministers, for

their safetie who shall innerite his kingdome.

Against this doctrine, as many haue offended, so among all, there is none which haue sunken down to deepe in solie, as the Papists haue done. First they

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and have made to every countries peculiar and proper lled Angel : a thing altogither firange from the word of here God, & a meete imagination of their own head: And the reason wherewith some would prooue it, is nothing worth, though I graunt fome godlie men doe the mot vecerly reject it : for they daye there is named in He Daniel, the Prince of Perlia, the Prince of Gracia, meaning the Angels, particular gouernors of those ans. countries. In deed the Aramites might fo haue vnred derftood it, which did thinke, there were fome gods use of the mounteines, other some of the vallies: but the christian men that read the Prophets, should know men deth, that those Princeswere the kings of those cous Sa. tries. And in deed this is not the opinion of the profrom the old idolatours Gentiles, who from the be-olde ginning had this fancie, and made Noe him felfe, loo- whom they called Vertumnus, to bee the Angel, or Var. lib. s. two wuntrie God of Herturia, and from that day to oue- de ling. Is the rienatio, they made every patron even as they wold Agains, they reach that particular men haue their am, particular Angels: one good, an other bad: and dof some good men dare not ytterlie condemne this fixe opinions; but fure to mee it is an herefic not much whike the Manicheies, who taught that enery man not was violently drawented do good or enil by a good ord piritoreall, which equallie of them felues had rule for man: for what vanitie is it, when I knowe that Gods commaundement is to all his Angels to haue di, to tharge ouer me, for mee to feeke whether any one-own have a particular charge? Or what comfort can I they have in it, except I think gods commandements are

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THE VI. READING OF M.DERINGE

fome of light accompr, some in earnest? Or except! think it is with angels as it is with men, that which is cared for of all, is cared for of none? Befides this, it is a thing not agreeing to the fimilitude of God & of his Saintes: for Gods loue is one ouer all with out respect of persons, and our duette is to all our fleshe, of what nation or countrie so euer it be. A difference (I graunt) there is, of Magistrats, parents, maisters, kinffolke,&c. whiche maketh our fault more or lesse: but this onely is according to the age formen, a thing not incident vnto angels. But they is have also reasons to prove this is true: and first they alledge that Christ saith of his little ones, their angels see all wayes the face of my father whiche is in heaven: therefore every one hath his angell. I marked wife men can like of this reason: for seing they argue vpon this, because they are called their angels, and are so named because of the ministeries whiche they have for their safetie, may not their words as well stand, though the Angels be apointed all over all, as if they had charge every one out one? Nay, doeth nor the scripture thus expound it, when it sayth of every one of those little ones, when they turne from their sinnes, that all the angels to the disciples being associated at the news of Peters comming, as they are amased, they say it is not hear is his angel. Sure this must needs be a slender truth that hath no better profe then the Disciples words when they are amased & knowe not what they say make the they are amased & knowe not what they say to be been as a sure of the su more or leffe: but this onely is according to the age WO

VPON THE FIRST TO THE HEBRYES.

ptl we might think that dead men walke, because the Disciples astonished at the sight of men; thought sometime that they were goalts. If it be said, yet they in fake after comon opinion of men, be it fo : to was with aithe comon opinion, that dead men did walke, as our apeareth by Herod, who thought our Sauior christ was John Baptist risen againe from the dead. And was John Baptist risen againe from the dead. And was it that place were as cleare as they could wish the what if that place were as cleare as they could wish they might I not expound it, it is his angel, that is some angel which god hath sent for his deliuerace, they this being according to the seriptore, more the that to have it his peculiar angel: but let this goe, an error as it is, had it never so great patrones: and let it speare more maniscs by the error which it draweth with it, that likewise every man hath an evil angels for what reason hath that when we know that into one was a Legion entred? Let this also therefore goe, the whour of it, that I read of, was Empedocles the Plut. in vital without of it, that I read of, was Empedocles the Plut. in vital with the Grecians have a common verse which they show the Grecians have a common verse which they show an anner of a proverbe: Every man hath his town Angels to be the mystagogos of all his life. And when Brutus was staine, the night before one appeared which him, and saide: I am thine evill angel, and some wisemen have beleved, the papists have gone much surference have believed these things which I conselle, with one wisemen have beleved, the papists have gone much surference have believed, the papists have gone and show wisemen have beleved, the papists have gone and show wisemen have tolde vs of the shape and show were of Angels: what colour they have: how bigge Table be: of howe many orders: what difference of ake ach degree; and many other things which I meane as on there to touch, as things more worthy to be for-

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gotten for euer, then once with good reason to be gotten for euer, then once with good reason to be confuted. For if Moses by inspiration knowing the original of the world, how it was eyet had it not to uealed what to write of Angels. If Stephan, that say the heaven open eyet saw not these orders of Angels what they were. If Paule, who was taken up in the third heavens, sawe yet so little of Angels, that who society will teach so curiouslie of them, he said they bee puste up of a fleshly minde, to speake of things which they never saw. If John in all his high translation, had no such knowledge severaled of Angels. reuclation, had no fuch knowledge reuealed of Air h gels: who is the Pope, or what is his parentage, that in the le thinges wee shoulde beleeve him? In deed,

Cel.1,18,

Seff Id.

to gette him etedite in greater follie then this; that which all the worlde for Laterane writerh, that the Pope hath authoritie ouer all powers in Heauent. But all the worlde knoweth nowe, fuch witherless have taught their tounges to lye.

One doubt may here arife, touching the degree of Angels, because they will seeme to aleadge computer for it. And first they say: The Propher Ezechel

describing the glorie of the king of Tyrus, heems and nine precious stones, whiche are in his garment: in which place, hee nameth the same king the Cherub, comparing him with the Angels: the stone these stones significant orders of Angels. The seconde reason is, that there bee hine several name, with which angels are called in the scripture: Principalities, Rules, Powers, Dominions, Throne, Cherubim, Seraphim, Angels, & Archangels: there fore there be nine orders. A third reason they draw out of this, because there is named Angel and Archangel: in which names is manifest difference of degree

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bee goe: therefore there are nine diverse orders of the angels. Touchinge the firste argumente of the angels. Touching but follie: for what though he were comparated to Angels in glorie, because his garmente was pin fall of precious stones, doeth if therefore followe, that has manye kinde of stones as were in his sowne, so many orders there should be of Angels? If I sawe a man cloathed in riche colours, and igh many iewels about him: so that I would say, here are about him so many colours as are about him, so many colours sed, we in the Sunne? But the thing is all salse, the king that snot compared there to Angels: but because the that mor compared there to Angels: but because the love there that couered the Mercie seate, were of the matern Golde and excellent woorkemanshipp, with them that Kinge is compared, and called the couering & the annoynted Cherub: so that the nine pre-

ing & the annoynted Cherub: to that the nine pretious stones muste bee nine orders of Cherubims
in ponthe mercie seate, or nine orders of cloathing.
this Nowe, where they saye, there are nine seuerall
manes of them: therefore nine orders. First, that
gar stalle: for heere the Apostle out off the Prome thete, alledgeth two names more: spirites and
south stalling fire. They are called in Iob, the sounes of
soid: so by this accompathere must be twelve orme ters of Angels. Or if they will saye, these names ris recommon to all Angels: so is (I am sure) the name Angell, which eyet they make one particuarorder,: therefore, if the communitie of the name

take awaye the particular order, then are there but right orders; if not, then are there twelue.

But touching these names, it is no doubt, they are

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fo named according to our vnderstanding : as we fee the great glorie and power of God to appeared the, that we might give him the praise of his work and not imagine so precisely, a just number of the orders of Angels. And this is most cleare in Paul him felfe, when he had reckoned vp Principalines u Rules, Powers, Dominions, he addeth: And euen name that is named in this world, or in the world to come: a cleare fentence of his own modeltie, it confessing a holie ignorance of the state of Angels to confessing a holic ignorance of the state of Angels and such as should move vs to sobrietie, to say will get a sugnifier. The difference of these degrees I con a series I knowe not: if any man will saye he knowed it, let him speak: but let him prove that he speketh hand in deed, very reason inforceth thus much, the mone knoweth the difference for the names are such as we cannot make any good distinction between them: and the same names are given also to the wells, that we should be sure, they note no order, but rather significate power that is in them. Nowe, so their third argument, that there are Angels and he changels, manifest wordes of degree: first this was we teth much in accompt to make nine orders: then we

Ephe.6. 12. Col,1,16.

teth much in accompt to make nine orders: then was fay, and it can hardlie bee confuted, that wherefore ever the name Archangel is mentioned, it fignified our Saniour Christ, and no creature. Or, if it beat tributed to a creature, he that in one work is called an Angel, in an other worke of greater glorie is decoureyes, he may be there called an Archangel; to I will not define any thing, neither date I affirme that all Gods angels are of assembled in I have a second and the sangels are of assembled in I have a second and the sangels are of assembled in I have a second and the sangels are of assembled in I have a second and the sangels are of assembled in I have a second and the sangels are of assembled in I have a second and the sangels are of assembled in I have a second and the sangels are of assembled in I have a second and the sangels are of assembled in I have a second and the sangels are of assembled in I have a second and the sangels are of assembled in I have a second and the sangels are of assembled in I have a second and the sangels are of assembled in I have a second and the sangels are of assembled in I have a second and the sangels are of assembled in I have a second and a second a second and a second and a second a second and a second a second and a second and a second a second and a second a second and a second a second a second and a second a secon that all Gods angels are of equall glorie. I have no pe climed into the Heavens, to knowe such things he but this I know, that all this proueth nothing ad wi TECT

WC nerfirie of thus many orders. Therefore, nowe to leave to freak of things vaprofitable to feeke after:) rein ork letvs fee what true comfort god giveth vs in this th place. The Angels of whom formuch we have sporten, and whose honour is such, that seeing our Saaul rics wour Christ exceedeth them, the Apostle here prowith, he is the God of glorie. In that, I say, these ane, i And what shall wee render vnto God for this faluagels tion? It were exceeding loue, to give to any man a with garde of men about him : ir were more to give him ron agarde of princes. But what are men? what are prin-ved ces? what are kings in respect of angels, whom god with hath made to pitche about vs? Not one of vs. this the day, that are Christes, but have his angels to keepe said vs in our way. What princes glorie can nowe dazell ed weenuie earthly blessings of houses, lands, servats, bu to abound vnto our brethren, except wee bee ignofor rant what God hath done for vs ? Howe can wee fill At our lines with any straunge cocupiscence of things which God hath holden backe fro vs, if we believe what excellent treasure of his angels he hath given with the angels be ours, how truly may we say with fel Paule: Lorve not hereafter glorie in men: for whealle phas: whether it be the worlde, whether life or elfe t. Cor. 3.22. to come fall is outes. And why thould wee nowe that to be thoude with the preparation of the gofno pell of peace, and go boldly whether trueth, fayth, ges holinefle, dutie calleth vs ? What if the world break with hatred, or men swell in malice against vs,

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are the angels drined back with vainethreatnings Or, what if we doe fall before the enimie & he preuralle against vs (as it happened to our Sauior Christ himself) is this a want in angels that watch ouer vst or is it not rather the good wil of God, that we shuld dye with Christ, the sooner to reigne with him?

Last of all, now let vs knowe howe this glorie is given vs; not of our selves, but as we are members of Christ; for to him it doth properly belong, who is our head. He is the ladder which I acob sawe in a dreame, neaching from Heaven to Earth: and the Angels a sending and descending by it as him selse.

Angels ascending and descending by it, as him selfe plainly expounderhit, saying to Nathaniel, that he should see the heavens open, and the angels ascending and descending uppoin the Sonne of man: so that his bonour is ours, as we be Christes to him.

that this honour is ours, as we be Christes: to him it apperteyneth, and to vs it is given, as we be made members of his body by faith: & thus far of angels.

Nowe let vs praye, that it would please God our heattenly father, of his gratious goodnesse to lighten our vndetstanding into all knowledge & wisedome of his worde, that we may be careful because of our chimies; least at any time we fall into temptation: and that we may be bolde in Iesu Christe, who sitteth at the right hande of his father, till hee make all our enimies his footestoole; and who hath given vs his good guard of angels, that wee might see his lone, and know our honour, that so we may confectate our selves to set forth his prayse, & walk before him in holinesse and righteousness all the dayes of our life, who is our only Sauiour, to whom with the father and the Holie Ghoste bee glorie for ener, AMEN.

The fewenth Lecture, upon the

1.2.3.&4.verses of the II.Chapter.

1. WHorafore, wee ought diligentise to gene beade to the thinges which wee have beard, least at any time Wee runne out .

z For if the word spoken by Angels was fledfast, and. enery transpression and disobedience received a sust

recompence of rewarde.

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with al care roadd nothi Howe shall wee escape, if we neglect so great saluation, which at the firste began to bee preached by the Lorde, and afterwarde was confirmed unto vs. by them that heard him. and him more modeliw vile

4 God bearing witne fe thereto, both with fignes & Won ders, and with divers miracles, and giftes of the holis

Gooff according to his owne will?

TE have heard before, how that the Apofile, after he had fet it down that Christ was the Prophet of the new Testament, that we might truely give him this glory, freight he magnifieth his person by many titles, & by coparison with Angels, proucing vnto vs that he is verie God. Nowe to shewe more clearlye, for what purpose all those praises of christ wer reherfed, himself maketh his conclusion the begining of this second chapter: that therefore wee shoulde most carefully hearken vnto him alone, and this is the first part of this chap. Before the Apostle came (as I tolde you) to proue that our Saujour Christe is also perfect man:

In this exhortation, firste the Apostle setteth. downe his doctrine, then his reason by whiche hee will perswade vs vnto it: his doctrine is this; That it behoueth vs now, more carefully to hearken to the wordes of Christ, then afore time it behoved

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THE VII. READING OF M. DERINGE

our forefathers to hearken to the lawe of Moles. For where he layeth, Wee ought more diligently : hee makerh this comparison plainlie with the Fathers in the olde lawe in the fecond verse following. And here we must wisely consider, why he sayeth: Wee ought to be more carefull then they : nor that they might remit any cares for expresly they are charged with al care, to add nothing, to take away nothing, to chang nothing, nor to depart nether to the right hand nor yet to the left, but day and night, at home and abroad, to doc atways this, to studie it continually without intermission, as appeareth in Deut.4. 6.8 1.32. 6.6.8 11.18.8 12.31.8 18.14. Iof.i. 8.8 33.6. and many other places. Nor it is not faid, that wee bee more bound then they, as though the authoritie of God were changed: but this is spoken after our sense, because now Christ harn spoken by him felfe : then by angels : nowe plainly, then in figures: therefore we ought more carefully to hearken, not that all care ought not to bee in them as well as in vs, but because our punishment shall bee more then theirs, even as we shall bee despifers of the greater grace. After this, the Apostle addethhis reason to persuade vs to this especiall carefulneste, aboue all other people, to hearke to the voyce of Christ: and that is, of the perill that ensueth: Least (fayth he) werenneout. The Apostle yseth a Metaphore taken of olde Tubbes, whiche runne out at the joyntes, and can holde no liquour. In fuch a phrase of speache one sayeth of him selfe: 7 am full of cremifies or little boles, and I flowe out on this Ede and on that : meaning thereby, that every vaine thing which he heard, he would blab it out : fo we, 27183

VPON THE EIRST TO THE HEBRVES.

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if we take into vs the sweete wine of the worde of Christ, as into olde bottels and broken veilels, that it rinne out againe, we become then altogither vnprofitable, all goodnesse falleth away; and we be as water powred vpon the grounde. This Metaphore the woman of Tekoa yfed to Dauid, when in descri bing an viter defolation of the people, thee fayde? Wee are as water failt on the grounde, which can not bee 14. gathered up againe. And Dauid him felfe describing the extremitie of all miserie which was come vpon him, he faid : 7 am like water powred out, and all my Pfal is 14 bones are out of iont. Likewife, when he prayeth; that all the plagues of God may fall vppon the wicked, till they be confumed to nothing, hee fayeth thus: Let them mealt like the waters, let them paffe away. So Pfaml.68.2 the Apostle, noting the extreame perill, and ineuitable death that is in neglecting the word of christ; this glorious fonne of God, he fayeth: Take heede, least we be poured out: meaning as water powred on the ground, and is never after profitable anie more. And if you will see an example, what this flowinge away meaneth : beholde the lewes this day, to whome it is threatened: A despited people, whofeverie name is as a curife : fo they have floa wed out, and are come to ruine: if their example doe make vs wife, then this exhortation of the Apostle is not to vs in vaine.

It followeth in the second and thirde verse, For if the worde spoken by Angels, &c. In these words the Apostle aggrauateth his reason, & forceth it the more to seare the people. He vseth to this end an argument of the comparison before made betweene Christ and the angels: that if the lawe given by an-

gels,

gels, were not broken without feuere punishment because it was given by such glorious spirites : how much more shall we be punished, if we despise this great faluation, preached by the fonne of God? That the lawe was given by Angels, the scripture here is plaine. Moses sayth of the deliuerie of it, the Lord came with tenne thousand of Saincts. And S. Paule faythexpressely the same, Gal. 1.19. And Saint Stephan likewife, Act. 7.53. And howe can it be other-

wife? For when there was in the mountaine, thun-

Deu.33.3.

\$xod.19.16 ders, lightenings, tempestes, fearfull sounds of a trumpet, & the voyce of a man heard : I am the Lord thy God, that brought thee, &c. what could this be but the ministerie of angels? For it must needes be true which our Saujour Christ fayth: No man hath heard John. 5. 37. the voyce of God at any time : Neither then could the maiestie of God speake, but the voyce of his mouth would have shaken vnto nothinge, both men and mountaine, and all the elementes that were before him. For how can corruption stand in his presence? If we doubt because of the wordes, that the voyce fayth: famthe Lord thy God. And againe in the third of Exodis, it fayeth: I am the God of of braham, the God of I faach, the God of Iacok: true it is, that our Sauiour Christ then spake, who is the God of glorie:

> but he spake not in the voyce of his Godhead, but in the likeneffe of an angel, which he tooke vppon him. For though it be true, that hee tooke not the nature of angels, nor was made one of them : yet in his heavenly wisedome, hee tooke vppon him the likenelle of an angel, and according to that nature, fo fpake wordes : to that still this is true : The lawe

was given by angels.

Where

VPON THE SECOND TO THE HEBRYES, 104

Where it followeth here, that all transgrellion of that lawe was punished : no doubte hee respecteth the people of Ifrael in the wildernesse, whereof fo many hundred thousandes, all died in their finnes, except Caleb and Iofua, who were of an other fpirite: which fearfull example of this people, is likewife alleadged by Saint Paule in the first to the Corinthians, the tenth chapter: to admonish the Corinthians, that by their example they should learn. And where the apostle addeth, Howe shall wee escape, if we despite so great saluation? howe true this is, we can not doubt, if wee will open our eyes this day, and looke about vs. What is become of the Churches of Corinth, Galatia, Ephofus, Philippi, Colossos, Thestalonica: all which Paul so high lie commendeth ? What is become of the churches of Pontits, Cappadodia, Afia, Bithynia, to whiche Peter writethe What is become of Smyrna, Pergamus, Thiatyra, Sardis, Philadelphia, Laodicea, the Churches mentioned in the Apocalyple? In all Az fia Gracia, Macedonia; Sytia, Paleftina, and manje famous countrieselfe, where are nowe their Churches? Yea, to come yet nearer home. What is become of the churches in many countries & Islands; which our eyes have feene to flourithe? The famous kingdome of Hungarie, the great Countrie of Liuonia, howe haue barbarous tyrants layde them wafte, that fcarce one Church of Christ hath peace within them? Thefeare the punishmentes whiche God hath executed, for the contempt of his gospel: and our eyes and the eyes of our children this daye haue seene it. If we will not bee warned, but doe as we doe, despise the Gospell, more then all nations tonne

round about xs: fuffer mockers & fcorners to make their banquets among vs : give leave to proud men to have their pleasures at home, & come not once to the Church in xilli. or xv. yeare : let the wolves -loofe, whose ravening teeth are yet red, & their hel--lies ful with the bloud of Gods faincts : if we wildo greater abhominations then thefe, I will not ap-- point times and feafons, for fo. God hath not fente me hither a prophet, but as the scourge will surely come, fo I date boldly faye : The wife man feeth the plague coming & hideth him, but the fools goeth on funward of is mared It followeth in the apostle in the ;. & s.verle, Which'at the first began to be preached, & e. - The Apostle continueth verhis reason, added to this exhortatio oftaking heed to the gospell, which as he did before, of the excellecte of Christ the teal cher of it: fo repeating that, he addeth also for the more glorie of it, the way & mannet in which it was saught, respecting herein the glorious maner howe the law was given, left thereby any fhould leffere gard the Golpell. And this manner of teaching hee magnifieth; brit by the authour, who was no angel, but the Lord himfelfe : then by the ministers of da who were not one but many, & euery one in as honourable and affured a calling, as Mofes him felfe. Thirdly, that the preachinge of it was with fignes, wonders, powers, and fundrie speciall giftes of the holy ghost, even as it pleased God to distribute the to that they shalbe without excuse all the despisers of it. Here some have thought that this epistle can not be Paules, because he fayeth : They which beard shis Goffell of Christ him felfe, they have confirmed it to ws : which thing Paule neuerfayeth, but alwayes fran-

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VION THE SECOND TO THE HEBRYES. MOS

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flandethypon this, that he received it by revelation. This reason is not vnlikely meither yet is it necellatie, for S. Jude being an apostle, yet faverh: Remember the wordes whiche before this you have heard of the apostles. And as Paulwould not lightly have spoken it in his own person, so here his hame being concealed, and makinge him felfe one with those to whome he writeth, hee might well speake it. And it is not to be pretermitted, that hee fayerh not, it was raught vs. but, it was confirmed vnto ys. which might be faid even of Paule him felfe being confirmed by Ananias, and conferring with Peter, lames, John, &c., and many other wayes. Therefore this is a thing still doubtfull, and whether it were Paule or not Paule, we cannot tell. That he fayeth here of fignes, wonders, and powers, he calleth miracles, fignes, because they were testimonies and leales to vs of the doctrine to be from God: he calleth them wonders, because they were straunge, and thewed an virwonted worke, not knowen of monthe callerh them powers, because they had an evident profe of the power of God: the fundrie difributions of the spirite, he calleth the extraordinarie giftes, which followed those that did beleue, as our Saujour Christ promised, and wherof Sainet Paule speaketh at large, 1, Corinth. 12. And thus the apostle endeth this exhortation: that we would carefully hearken to the Gospell given by Christe, Marke 16 preached by the apostles, confirmed by the gifter of the holy ghost, whose contempt God our heavenly Father will most assuredlie reuenge.

Nowe let vs examine againe the wordes, and applie them to our particular instruction. In the first MAN PETHE VIENEADING OF M. DERINGE!

werfe where it is faid swe onghe more diligetly to beat - ken rothe things that the bane bearde: weo learne one - dellon verie necessarilie for our time, and with whioche we may stop the mouthes of a great manie paroites, when we reason with them about the studie of the scriptures, howeall men ought to know the, dif we alleadge the most cleare places, as in the fixte chaptof Deuter. Thefe wordes fhalbein thine bearte Then fhalt rebearfo them to thy ebildren : thou fhale salke of them as home in thy boufe, and when thou arte sinthy way when thou liest downe, and when thou rifest op: Thou balt binde them for a figur upon thy hunder, and they halbe as a frontlet betweene thine eyes. Thou Male write them in the entrie of thine house, and grane them upon thy gater. These and suche like places, they have learned thus to auniwere All that, was meant in the olde lawer nowe Charle hath given the holy ghost to the Church, and it can not erre, therefore we must heare her. Whether this bee not wilfullie to be blinde, and fee nothing, nowe judge, when you heare the apostle makinge comparison,

hamely between our fathers of the olde tetrament and vs, he fayeth: that we are more bounde to the doctrine ranght by christin his gospell, then all our fathers to the lawe of Moses: But they saye; Good had been his highest springer, the Church to guide in all truth. First I answere, this helpeth them not have for it is a common argument which all see hearter and sessions may likewise boast of it.

Deu, 6,6

Burles them prove first that the shorth of Rome is the church of Christian and Some in the short of Rome is the church of Christian and the short of Cods spirite, power to the charge of Cods spirite, power to the charge of Cods spirite, power to apon ve lay it is a promife to the particular con-SALISA for

namely betweene our fathers of the olde testamen

VPON THE SECOND TO THE HEBRYES. 107 force of every one, that we shall never fall from the

grace and loue of God: it is not a warrant generallie to all, that the Church shalbe euer in open rule and gouernement, and no blemishe within her: for howe else could it be true that the scripture fayeth,

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there shalbe an Apostasic of men from the faith: Iniquitie shall have the upper hande: No man shall 2. Thef. s. have the libertie of his life, but hee that taketh on Math. 24.

him the marke of the beafte. And I would fayne Apoc. 13. knowe of them, whether the Church vnder the Lawe had not also this promise: Sayth not God by

der, his Prophet Esaie: My spirit which is uppon thee, was departe out of thy mouth, nor out of the mouth of thy ces, feede, nor out of the mouth of thy feedes feede after thee was from henceforth for ener more. What a glorious pro-

with mise is this? Should nowe the Scribes and Phari-tre, sis rise against Christe, as they did, and saye they not could not erre, they had the holy ghoste, they were dge, the Church? Nay, they were not the seede of Esaie,

dge, the Church? Nay, they were not the seede of Esaie, son, but the seede of murderers that killed Esaie and the Prophetes: so these men, they are not the chille den of God, but of the man of sinne, which exalies the spirit of God, blass phemeth the Gospell: which make spirit of God, blass phemeth the Gospell: which make the spirit hath taught vs: and that hee blass and shemeth the Gospell, I may say it boldly, and letter them blame me if they can. For doeth not the Apost the say here: All our care must be to obey the gostome ell. And doe not they say, that the Pope can distense against the gospel, against the Apostle, against wree he Prophet, against the olde and new Testament, contrained the say of God and nature? Onelie one for

for

thing can here possibly be said: that they doe graft all this care of the gospell ought to be had, but the gospell say they is not onely the written word, but manie other ynwritten veriries taught by Christ &

his Apostles, and therefore we are bound to holde them. I befeech you (dearely beloued) marke thefe mens fayings a little with me, and judge then with the spirite that God hath given you. They saye the worde written in deed we must keepe, because it is of God: and so likewise Christe and his Apostles preached thinges neuer written: which yet preached by them, ought to have the authoritie of Christe him selfe. It can not bee denyed, but what Christ and his Apostles preached, it was the worde of God, equall with all writings of Apostles & Prophetes. But tell me, is it the word of Christ writen, that we should not worship Angels : and is it the word of Christ vnwritten, that we should pray vnto them? Is it his word written, that we should not be bounde to our forefathers traditions: and is it his worde vnwritten, that our fathers traditions thould be to vs as his gospell? Is it his worde written that we should not observe dayes and times, nor make conscience of meate and drinke: and is it his worde vnwritten that we should keepe Lent, Aduent, Imberdayes, make difference of fleshe and fishe? Is it his worde written, that to forbidde mariage (which is honourable in all estates) it is the doctrine of diuels : and is it his worde vnwritten, that ministers shalbe forbidden to marrie? Is it his word written, that fine words in a knowe tongue are better in the congregation, then five thousand in a straunge language: and is it his word vnwritten, that in all con-

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VPON THE SECOND TO THE HEBRYES, 10)

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gregations, they shal have a straunge language; and speake all in Latine, which the people understands not? Is it his word written, that the dead are bleffed which die in the Lorde, and they reft from their iabour : and is it his worde vnwritten, that they are tormented in the fire of Purgatorie? And yet to come nearer, is it his worde written, that his mini- Rom. 13.1. sters should be subjectes to kinges, should be no Luke, 22. Lords, hould have no civill gouvernement, should 1. Tim. 5. attende vpon their owne flocke: and is it his worde vnwritte, that the Pope thould displace kings, that he thould have a triple crowne, that his Bithops, fo many thould bee fecular princes, that they should haue more churches under them, then euer they once looked on? Hath God writté it, that Christ sacrificed him self once for all, and made a perfect redemption : and hath he left it vnwritten, that a shauen priest must facrifice him every day, and faye a masse propitiatorie for the quick & the dead? What peruerinelle is this of men of a corrupt mind, thus to imagin traditions, contrarie to the word of god? But I will tell you: Esaie prophesied well of these men, faying : This people draweth neare unto me with Mat. 15.8. their mouth, and honour me with their lippes, but their heart is farre from me, but in vaine they wor hippe mee, teaching doctrines, which are precepts of men.

They say, if we believe no traditions of our Fathers, why doe wee beleeve this is the Scripture? And here euerie one obtrudeth S. Augustines faying: I would not beleeve the Gospell, except the authoritie of the Church moued me. If this had bene Augustines meaninge, wee would have aunswered him againe, that we will beleeve the gofpel though

all the Churches in the worlde would idenie it. But Augustine speaketh in the person of one that yet knoweth not God, as of him felfe, when hee was a Manicheie. To what purpose heere would you alleadge Paul or Peter to one that knoweth not whether Paule or Peter were of Christ or no? Therefore howe so ever Augustine spake in this, either well or ill, his faying is nothing to our purpose. But touching the scripture, seeing these men doe crye so lowde, that they can not knowe them but by the Church, I say agayn to them, that out of their own mouthes we may judge them : for Christ his sheepe John. 20.27 knowe his yoyce, and doe followe him, and they

& s.

doe not knowe the voyce of a straunger, but flee from him. And touching this question, I will not aunswere it by Saint Augustine, but by a better ma. Saince Paule aunswering the like question, fayerh

\$. Cor. 2, 10 thus; In deede our eye bath not feene, nor our eare heard, nor our hearteconcerned, howe to indee this, but the fpirite of God hath renealed it unto us. Marke (dearelie beloued) the papistes saye, they knowe the Scriptures, because their eye doeth see where is the Sea of Rome, that hath kept them, and so their eares haue heard their fathers fay: These are they. But Saint Paule fayeth, their eyes are blinde, their eares are deafe, their heart is dull: all these can not judge the Scriptures. Will they fay nowe vnto Saint Paul, then they will never beleeve them, if they can not knowe them by the Church ? Let them rather bee wife and learne of Paule, that God hath given vs his spirit, by which wee should knowe the thinges that are of God, and of this I dare affure them, they can not so discerne the light with their eyes, not

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VPON THE SECOND TO THE HEBRVES. 111

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anic founde with their eares, as they difcerne the feripentes by Gods fpirit: for if we be regenerate by this spirit the lawe of God is not nowe hid, nor it is nor faire from vs, that we should fay : Who shall af- Deut. 30. 10. cende vp, or who fliall descend down? but the word is nigh vs euen in our mouth, that we should speak it : and in our heart, that we flould knowe it. With this Spifit, the Prophet David Sayeth: I have knowen Plattgitts long fince by thy testimonies, that they hast established them for entr. And this spirite maketh vs fee in the scriptures a doctrine without all earthly thoughts, the wifedome of man boldlie troaden downe, more force to moue in plaine speache, then in all the eloquence of Tullie and Demostenes, a doctrine which alone bath stoode euer in honour, when all other doctrines have hin worne out with time: a doctrine which harh ben affaulted with ten thousand imaginations of men, and yet abideth pure without all infection of fallhood: this the spirit of God makes vs fee in the scriptures, more electe (as Ifaid) then we fee the Sunne light with our eyes: and the word of God hath all his credit in it felfe, it needeth not the church, and it will not have the Pope to beare witnesse with it. Nowe (dearely beloued) if any of you feele not this warrant, in reading the worde of God, afke of him that giveth, and vpbraydeth no bodie, and you shall understand all that I have faid. Set your heart vponit : loue it with all your foules Chaunge your felues with reading into those affections, in which you fee enery place written, and you shall perceive, Solomon is your good warrain, Seeke after wifedome, as you feeke after filner, and you shall findest. Thus much I thought good to fay vinto you

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THE VIL READING OF M.DERINGE

by occasion of this carnest exhortations the Apoflie to hearken diligentlie to the Gospell of Christ. He layeth after : Howe foult we of cape of we neglett To great faluation? Let we note here, that the Apostle calleth all transgression of the word of Christe, the neglecting of so great faluation. We must not looke till inen eyther speake open blasphemie, or doe all things to the open dithonour of God, as men manifestlie given vp to reprobate senses. All suners did neuer sulfill one measure of iniquitie : but we see in the gospell, as wel he is condemned that hideth his talent in the ground; and doeth no good with it: as the other that wasted his maisters goods, and lined riottously with drunkards and gluttons; Euen so it is with vs: a great number of vs will not blaftheme the Gofpell as Papille do and call them which profelle nothing but it alone scismatiques, heretiques, Lutherans, &c. A great number of vs hate the knowen finnes of manie adulterers, drunkands, oppreffors, diffemblers, flatterers, &c. but be not deceived, furely this is not inough this we doe but neglect the Gospell, howe can wee escape? The lawe given by angels, forbad not only the open breaches of it, but it also required of vs, that we should loue it that we should delight in it : that it should bee more deare vnto vs the all our iewels or other ornaments. How much more the word fpoken by the sonne of God, must wee not onely, not openly transgresse against it: but also how ought we to loue it, how to delight in it, how to account all things but doung in comparison of the excellent kowledge of lesi Christe, that we may know him and the power of his refurrection, and the fellowship of his sufferinges, heing made

Phil.3, to

VPON THE SECOND TO THE HEBRYES, 113

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made like vnto his death, tryinge howe wee may come to the refurrection of the dead? This (dearly beloued) must be our life, and wee must be as men, who have both dwelling and freedome in the heauenlie Ierusalem, to rejoyce in the Lorde, and alwayes reioyce. For, if either we bee of a dull spirite, that we have no love of our hope, or when we tafte a litle, if it be streight forgotte, so that the Prophets wordes be true in vs : That our righteousnes is as a morning cloud, & as the morning dew it goeth away: it is with vs according to the common prouerbe, As good neuer a whit, as neuer the better : and all our Religion is in vaine: for a spirite of slumber hath ouertaken vs. And though we drawe not our finne after vs, as with cart ropes, yet wee doe neglect the great saluation of Christ. This I say, that we might ftir vp the grace of God that is in vs, not once to be negligent in the care of the gospell : but that it may euer be vnto vs, as it is in deede, a promise of gladnelle, the pleasure of our youth, the comforte of our age, that all our dayes may be in peace.

It followeth in the fourth verse: Godbearing witneffe vinto it with fignes, &c. Heere we learne, that all fignes wrought by God, ferue to the fertinge out of the Gospell. The Apostle speaketh plaine, and we must needes heare : in all the signes that are wrought by God, he beareth witnesse with them to the Gospell of his Sonne. And our Saujour Christe him felfe is the first scholemaister of this doctrine: for when hee fendeth out his Apostles to preach, he giueth the their charg to preach: that the kingdome Mar &. of heave is at hand: and he giveth them this warrant of the doctrine: Heale the licke, clean fe the lepers, oc.

And

And where no opportunitie was to teache the doctrine, hee giveth them charge there, not to tell of any miracle done: fo that assuredly we know, those that are true miracles whiche strengthen the worde, and all other are illusions of Sathan, whole ende is superstition. A notable testimonie of this Deut, 13.1. trueth, God him felfe giueth in his lawe, where hee fayth plainlie: If a prophet come vnto you, & work fignes and wonders, though they have never fuch effect, and be vnfeigned : yet if that prophet cal you out of the way in which God commaunded you to walke, thou shalt not beleue that prophet, but thou shalt sley him: for they are no fignes and tokens in which thou art instified: but the worde of God is the feede of thy new birth, & the milke with which thou art nourished to be a perfect man of God.

If fignes and wonders carrie away thine eyes, that thou shouldest not see the Gospell, cursed are the fignes, and thou too that beleeuest, if thou turne not againe from such snares of Sathan. And let vs here (dearely beloued) carefully beware, for our daungers are exceeding : you knowe how the vaine heart of man is not a little moued with everie flew of a wonder: if it be but a jugger, whole heapes will goe after him, and be partakers of his sinne. If there come to passe any vnwonted thing, rumour streight inlargeth it, and carrieth it farre & wyde. The divel feeing this vanitie of our minde, abuseth streight our foolith simplicitie, and with many idle signes and thewes, he carieth vs in deed into deadlie blind nesse. Of this our Saujour Christe warneth vs, and biddes vs beware: for there shall come deceyuers, which will shewe great signes and wonders, able to fc-

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VPON THE SECOND TO THE HEBRYES. 119

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Paule foretelling the comming of Antichrift, hee Thelias, fayth: that through the working of the divell, hee shall shew all power, and signes, and lying wonders. Euen as it was euer fro the beginning, fo it is : with straunge things we have bene delighted, and with ftraunge things we have ben deceived. How Iannes and Iambres by many miracles helde the people of

Aegypt in continual idolatries, we may fee in the

booke of Exodus. Howe the Affyrians and Persians had their foothfayers and charmers, who wrought them miracles, and helde them in errour, the fcripture in many places beareth witnesse. And howe all

nations of the earth by miracles and wonders were made idolaters, and worshipped before stockes and . stones, all stories beare yet record. Augustine fayth, Augustin in

the Donatistes did glorie of their mitacles. Ierome Ioh. 174 .. 13. fayth, that the Aegyptians when they were stunge fat in Iere.

with ferpents, would goe facrifice at Teremies fepulthre, and they were healed. Ambrofe fayth, that all Ambro. fera men were healed of all diseases, as many as came to de Agnet.

the tumb of S. Agnes: to be short, the fathers them selues here began to be blinde, and their posteritie farre exceeded them : till Antichrist at last with ly-

inge signes got him great victories and by such miracles from the toppe to the toe all standeth.

A miracle made Sainct Peter to bee crucified at Rome: for (as Ambrole reporteth it) when he fled Am, Epifet way, Christ mett him at the gate, at whose fight Peter being aftonnished, talked with him, & perceived

that Christ woud have him goeback, & be crucified, k so he dyed at Rome. Then because Am. sayth: Vbi Am.in Pl.

Petrus ibi Ecclesia, where Peter is, there is the church,

seduce, if it were possible, the vrie elect . And Saint

When this was gotten by a miracle, then all things came apace by manie miracles : wee learned Tran-Substantiation, and the sacrifice of the masse, prayer for the dead, going a pilgrimage, holy water, holie bread, oyle, candels: to bee short, all and for eueric point of Poperie, fundrie miracles done: yea the verie dregges of miracles, in milkepannes and greafe dilhes, by Robin goodfellowe, and Hags, and Fayries, all wrought somewhat for their idle superstitions, that at this day we should knowe their mysteries by their lying wonders. But we knowe all the miracles of God are to confirme his worde, other signes neither wee nor our fathers, have knowen none. And nowe that the vie of miracles is performed vnto ys, and wee doe beleeue the Golpell, in token that our faith is accepted of God: nowe hee - and attorn hath taken fignes from vs, which ferued vs before when we were ynbeleeuing. And furely our faith is neuer fo honourable, nor God fo well pleased with was as when we have faid both to haven and earth, wee feeke no fignes from them, when the worde of God hath fuche a perfuation in our heartes, that we have now taken holde of all the good promifes of God, and said vnto miracles, Get you hence. The Icwes feeke a figne (faith S. Paule:) furely we that be Christians seeke for none: when they were offered of God, he shewed his compassion vpon our infirmitie, now he hath taken them away, hee theweth greater mercie that he accepteth our faith : and let vs hearken to the word of Christ, by it we shall line

if we beleue it not, we wold not beleue all miracles

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THE VIIL READING OF M. DERINGE euer fince the Pope hath ben head of the Church.

YPON THE SECOND TO THE HEBRYES. 115 in the world, no though dead men should rife to preach vnto vs. For great miracles have bin already done, not only by the Apostles, but by Christ him felfe, to confirme his worde : if we beleue not them, it is too too much childishnesse to think we would beleeue other. Signes were whe doctrine was more obscure : now it is so cleare the signes are gone. The sonne of God once revenged the transgression of his lawe, with the earth opening, with waters, with fire, with hurlewindes, that the people might feare; he doeth not so now, because his threatnings have ben heard of all fleth : Go ye cur fed into eternall fire : 2 voyce that pearceth betweene the marowe and the bones, with greater feare then the rage of earth or water. And Christe once shewed louing signes to make his people put their trust in him : but now he hath spoken into our hearts : Come ye bleffed of my father ento enerlasting life : a voyce that goeth deeper into the foule and spirite, then the hearing of all the miracles, by which Ifrael was lead into the land of Canaan. And wee shall doe miurie to out Sauiour Christe, if nowe wee will aske, that to these words he should add miracles : for if we bring faith to that which is spoken, it will fill our heartes with all fulneffe, and will fel the fight of all the miracles in the worlde, to buy but one graine of a constant fayth in Christe, wherein who so euer shall stumble, lett him accuse him selfe, if Gop giue him ouer to his owne blindnesse, that because hee let had no loue to beleeve the trueth, therefore he

ne: fould bee ledde with lyes and deceyuable thinges. les Thus much I thought good to speake of miracles,

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RE: THE VIII, READING OF M. DERINGE

that wee might be wife to knowe them as they bee, and from henceforth for euer put our onely trust in the worde of our Sauiour Christe, which onely in the worlde is the power of God to saue all that doe beleeue. Nowe set vs praye, &c.

The eight Letture, upon the

For hee hath not put in subseltion unto the Angels the world to come, whereof wee speake.

But one in a certaine place witnessed, saying whatis man that thou shuldess be mindful of hims or the some of man, that thou wouldest consider him?

Thou madest him a little inferiour to the Angels: thou crownedst him with glorie & honnour, and hast

fer him above the worker of thy hundes .

Thou hast put althings in subjection under his feete,

And in that he hath put all things in subjection under

bim, he left nothing that should not bee &c.

In the last verse before, the Apostle had saide, that God game witnesses to the Gosspel of his Sonne, with signes and wonders, and diners miracles and gifts of the holie Ghost, according to his owns will. The wordes now a that followe depend upon these, as I judge in this sence: According (Hay) to his own will for God hath not put in the hands, no not of his Angels, to dispence the riches of his newse testament, to whom they will: but this is the glorie of his sonne; whom they will: but this is the glorie of him; and therefore let vs carefully hearken unto his word: So this is an other reason added unto his exhortation.

Nowe

VPON THE SECOND TO THE HEBRUES. 119

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ee, Nowe let ys examine his wordes, to fee howe this lenfe is gathered of them. Hee beginneth : For God cly bath not (ubmitted to Angels, &c. This word (for) renhat dreth euer a cause of the speache before : so that here we must needs so referre it his last words were, According to his owne will: and why he faide fo hee heweth : because God hath not given it, no not to Angels, that at their will these graces should be difpenfed, but onely by the will of Christ. It followeth, gels The world to come, of which we speake, whereof the Apostle hath spoken, no man can doubte. All his aris speach hath bene to bring vs vnder the rule and gomie uernement of Christ: then it is Christes kingdome which here hee calleth The world to come: which is tels: through the power of the spirit to renew the world, baff to kill in vs the olde man with all his cocupiscence. to quicken our foule & body into all righteoufnes, rete; to vanquish sinne, death, hell, and to establishe vs in der hope of perpetuall inheritance of the glorie of God. This did our Saujour Christ perfectly and fullie acide complith in his owne person : and wee by the same nne, pirit, eueric one according to the measure which he Thus the Apostle, when he had mentioned thegistes of Gods spirite, cometh into the speach of the kingtill the cometh into the speach of the kingtill the cometh into the speach of the kingtill the come of Christ, which by the gistes of that spirit is
the come of Christ, which by the gistes of that spirit is
the property of the will of angels, but as it hath plessed god:
the med wee, if we wilbe partakers in it, let vs confesse &
true the Lord Iesu, for hee geueth this blessinge to
whom he will. It followeth: But one testifieth in a
traine place: Greathat honor of renuing of the world on. maine place: &c. that honor of renuing of the world which the Apostle before had denied to angels, now

THE VIII. READING OF M. DERINGE

by plaine testimonic of the Prophet, hee proueth it to belong vnto Christ : and where he beginneth thus: But one witneffeth in a certein place, rather then naming the prophet; both the vnwoted speach better expresset the affection of his minde, inflamed with the love of that whereof hee spake; and it is more answerable with the wordes of the prophet, who not with vsual speach, but with a sudde exclamatio faith: What is ma that thou art mindful of him? now touching this faying of Dauid, is is no doubt, but he spake it in extolling the goodnesse of god to all mankinde: both the wordes of the Pfalme are to plaine, in reckoning up the benefites which apperteine to all men : and here the Apostle expressy so ki understandeth it, in the & verse, where he faith: But th yet we fee not all things subject unto him. Howe then is 10 it applied vnto Christ rightly, truly, & according to rie the prophets meaning? for one thing let vs learne C. (which I have told you often) both of the prophets m & of their prophesies, they had a cotinual defire to pl fee the dayes of Christ, and longed after the time of hi his appearance, more then the chased Hart doeth of long for water brookes, or the faint & thirftie foule na longeth for meate and drinke, and therefore had a vs delight even to speake of his comming, which they ne doe often and with glorious wordes, touching their ha prophefies: because they knewe that all benefites we which God gaue vnto man, he gaue the for Christs pa fake, who was only beloued: therefore both in fetting out benefits received, and foretelling the bleffings which God would furely bring upon them, in fu their wordes they had respect to him, in whom all ne gods promises were accomplished, and many times th

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VPON THE SECOND TO THE HEBRYES. MY

vitered fuch speaches, as could properly, agree to it the no other but Christ alone, to whom alone was gien uen, and by whom we were partakers of it: fo that, though most of their prophesies had a trueth of the ed present time, and incident vnto them selves: yet is they are also truely and according to the Prophets et, sense applied vnto Christe, by whom all goodnesse

a- came vppon them and vs. So it is here in this prophelie of Dauid : the words then are true, & spoken

or, of the state of ma as it was, but yet also are referred to to christ, because he is author of it, & the only man re to whom God gaue this excellent glorie, which r- we also have, but through him: and that wee may

fo knowe, thus the Prophet meant in deede, he added at these words: then hast made him a litle while inferior

is to Angels, thou hast crowned him with honour and gloto rie, &c. which fully and wholy agree to none but

Christ. But of all this we shall have occasio to speak to more after. Thus we see howe this prophetic is ap-to plied, out of which the Apostles second argumet of of his exhortatio is this. In the preaching of the word the of Christ, God hath given ys his kingdome, & eter-

le mall life, a glorie which no Angel could bring vnto a vs: how then shall we not most eiustly be condemned, if we contemne fuch a heavenlie bleffing? God it hath not made subject to angels the world to come: we do here consider as it were two worlds, the one The world

pait & made by Adam, which was ful of harred, en- preferrand te we, rebellion, forrow, shame, fin, death, & the bon-to come. f- dage of the diuel: the other now restored by Christ, ful of loue, blessings, obedience, honour, righteous-

Il nesse, life, & the fauonr of God: not distinguishing these worlds by times, the one first, the other after:

THE VIII. READING OF M. DERINGE

or making any change of heaue, earth, or any creature, for they stand both togither in the light of the fame Sunne and Moone: but as in man are two estates, the one of Adam and naturall, which is in death & condemnation: the other of Christ & by grace, which is in life and faluatio: fo they are called the olde worlde& the new, which phrase is vsual in the feripture: often when God speaketh of Efay, 65. 17. fending his fonne, he fayth thus: Lo ? will create a

\$666, & 9.6. newe heaven, and a new earth. And the 70. Interpreters, whom here the Apostle followeth, they calour Saujour Christ the Father of the world to come, because I say of this restitution which hee maketh in the world. And though the name properlie be giué to these dayes in which the gospell is preached : yet the fruite and benefit was also before: neither were Abraham, Isaack, and Iacob, nor the other Patriarches and Prophetes of the olde worlde, but they also sawe in spirit the day of Christ, and were then of his kingdome, onely the name is referred to vs, because that bleffing is nowe clearely reuealed in perfect beautie, and Christe the authour of it hath appeared as one of vs, and dwelt amonge vs in our owne nature. This world God hath not put in fubiectió to angels, that is, God hath not made his angels neither purchasers, nor dispensers of this heauenly treasure. It was neuer in their power to haue done this thing. In vayne we should looke for such bleffing at their handes. If they should enter into this work, they would fall downe under it, for it is not an angel, but it is the Sonne of God that shall change the world, which was in finne and shame, to fathion it a new, into righteoufnesse and glorie. This

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VPON THE SECOND TO THE HERRYES. 155

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c. his This is a verie good place out of which wee may learne how to know our felues, and all other creatures, & how to give vnto Christ his owne honour: for feeing the world to come noteth all the restitution which is by Christ, the full chaunge of all that euer was by finne, and therefore named World, because we should assuredly know there is nothing excepted : if then no part of this worlde bee subject to any creature, and if it be Gods eternall counsel that it should never be submitted to any, no not to Angels: in whom else can wee trust, or in what other thing can we put confidence, to have any parte of this wrought for vs? We are all as our fathers were, men by nature of the olde worlde, our bodies and mindes full of finne, holden vnder the condemnation of the diuell, all creatures against vs, and God him felfe hating vs, no way to renewe our age, no man to chaunge our state, no Angell, but God hach giuen it to Christ alone. Will I faye, that I can alter mine owne will, to make it couer goodnes? Or put power into the members of my bodie to ferue rightrousnesse? Or doe the things in which is any merice to eternall life? Or purchase againe Gods fauor which was remoued from me? If I will boaft of any of these, I speake too proud wordes for either man or Angel, and fay that this feconde worlde is made subject vnto me: all good will, all righteousnesse, all merite, all pleasure in heavenly thinges, all reconciliation, all victorie ouer death, all loue of God, all hope, to be short, all that is good, and all ioy of spirit is of this newe world whereof Christ is king. And whofoeuer shall thinke, that any power of these thinges is in him felfe, he is puffed vp into prid rof 234

heart, fuch as an angel of heaven should not beare vnpunished: for not vnto Angels, but vnto Christe these things are given. What can we now thinke of thefe men, that tel vs, the facraments give vs grace: the masse is propitiatorie for our sins : our submitting our felues to the Church of Rome shall faue vs : the Pope, if we followe him, wee can not erret Crosses, Bells, Candels, Holie water, Vestimentes, Pilgrimage, Pardons, Reliques, every one hath his vertue: the number of prayers hath his measure of rewarde: flesh or fishe it hath his holines according to his time. These men, and all the louers of their gospell, which take away from Christe the onelie rule of the worlde whereof we speake, and put it in Subjection to flethe and bloude, and the elementes of the worlde: what shall we fay of them? Shall'we beleeue them? Or shall they prosper? Nay, they haue plowed wickednesse, and they shall reape iniquitie: they have wandered in errour, and they shall cate the fruite of lyes. Nowe, if this be fo, that all fleshe hath no goodnesse in it : that all his wisdome and trauell can renue no whit of the loft worlde, or bring any light into horror and darknelle, but all is of Christ: what shall wee yet doe with wordes of louder blasphemie, which they call workes of supercrogation? What shall we do with the Pope himlelfe, who by generall voyce of all his church, is faid that he can dispense the aboundaunce of merites, which were in the virgin Marie and in all Sainctes, by his bulls, to applie them Confessis & contritis, that they thall have dayes of pardon as manie as he will number? Are they ashamed of these thinges? Nay, they are not ashamed : but cuen nowe they sende vs ouer

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ouer whole volumes to shewe the fruite of pardors howe good they are, and of late have fent vs a bull. that wee should have experience howe they holde this doctrine. And what shall wee saye of such a one? Surelie (dearelie beloued) euen as the Prot phete fayeth of the people of Ifrael : His formicati ons are in his fight, and his adulteries are betweene his breastes: So his vncleannesse is manifest to all the worlde, and his marke is in his forehead, that hee might bee knowen to bee Antichrifte. And you (dearelie beloued) whe you talke with your friends who are not yet perfuaded in the religion of Christ, when they thinke that wee have free will, or wee may deferue by our workes, or Lent and fastingedayes are holy, or fleshe or fishe doe please God, or the figne of the croffe is good, or cenfing and Muficke stirre vp denotion: or any fuch thinge. Doe but afke of them whether they thinke obedience, loue, denotion, forgiuenesse of sinnes, puritie, life, grace, and suche other fruites of Gods spirite and his mercie: aske (I saye) whether they thinke them workes of the olde worlde corrupt by Adam, or of the newe, restored by Christ? If they bee of the newe, Go p hath not given them, neither to our prayers, nor fastinge, nor working, nor daye nor time, nor meate, nor Crosse, nor Muficke, nor Belles: to bee shorte, no not to Angels, but to Christe alone, to bee dispensed accordinge to his will. If thou were as good as an Angell, or thy meate as good as Manna that fell downe from Heauen, or thy garmentes as precious as Aarons Ephod, or thy centings as sweete & pleasant

as the perfume of all the Tabernacle, or the days that thou keptit, were as honourable, as the days in which Christe rose agayne from the dead: yet peythet thou nor thy garmentes, nor thy meate, northy dayes, can set one of thy seete in this worlde we speake of: it is the kingdome of Christ, and he hath done it alone, according there as this pro-

phesie is plaine and manifest.

Nowe followerh this prophelie, What is man that then art mindfull of him? &c. By these wordes the Apostle proueth this kingdome of Christ both properlie& of right to be his, and also by faith through Gods spirite giuen vnto vs in our Saujour Christe; they have this fenfe: was not thy glory great inough (o Lorde) in the worke of thy hands, but that thou shouldest give thy sonne to be made man, in whom our nature should bee so exalted, that all power should bee given to him in heaven and in earth, who by his death should abolishe all ennimitie against man, that hee might be crowned with glorie and maiestie, and haue eternall life in his owne hande? And all this according to the verie sense of the prophete, and therefore here alledged, as in deed it was, to be a prophesie of our Saiour Christ. Of vs also it is meant thus: The Prophete consider ring both the great maiestie of God appearinge in his workes, and the base and lowe estate of a fraile man, that fuch a God of fo great maiestie, should haue any respect of a fraile and wretched man, he could not but thus humble him felfe : What is man (O Lorde) that thou shouldest regard him? Such thoughtes (dearely beloued) let vs haue, and with fuch fecret counsels let vs nourish our faith. This is the

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VPON THE SECOND TO THE HEBRYES. 117

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the meditation to which were are called in all the Meditatiworkes of God, and for this cause God hath given on in the vnto vs hearts of men, ful of reason and indeement, works of that we should rightly consider of all his creatures. When we fee the heavens, wee cannot choose but confelle before them, it was not the hande of man that fet them vp fo high. Wee knowe the thininge light of the Sunne, it is not give vito it from earth or earthly things. We are fure the earth is rounde! our own travell hath founde it fo, and our eyes doe the fee funne doeth compaffe it about : then what firength of the worlde can make it stande in this wide emptie space compassed with the firmament? The Sea that is so great and violent, who can stop the proude waves of it, or make it keepe his courfe to rife or fall? The diuell may for a while dull our heartes that wee may bee made like the horse and mule in whom is no understanding, and thinke of chaunce and fortune, and wee can not tell what, fo that for all these workes wee bee never the better: but if the power of the diuell bee broken, and wee be carried out of the darknesse that hee hath scattered before vs, our hearts thall fee and feele it, and our torigues will confesse: The beanens declire the Pfal.19,1. glorie of God, and the firmament sheweth his handie worke! And not only in these thinges which before the simplest eyes are great and maruellous, but in cuery thing we shall learne wisdome. When we see

the constantie that God keepeth with the day and

night, which have their courfe for euer, we will fee

much more the certaintie of his counsel, and the af-

fured covenant that he hath made with his childre.

When we fee howe hee cloatheth the flowers of the

fieldes, and feedeth the young byrdes that call vpon him: much more we wil know that he wil not leaue his elect in their infirmities, but will cloathe their nakednesse, and minister food vnto them. And to be short, in all things we shall behold the goodnesse of God: and as the Prophet Dauid here doeth, aboue all workes, we shall acknowledge his goodnesse towarde man, whom alone he careth for aboue all other; and whom alone he hath made ruler ouer all his creatures; with which thoughtes wisely conceived, it is vnpossible but we should be stirred up with thankefulnesse, and with all our power shewe forth bis praise, who hath had so great mercie vpost vs.

It followeth: Thou hast made him a liste while inferiour to Angels. In these wordes the Prophete breaketh vp this prayle of Christ, with an acknowledgement of his present state in earth, that if one shoulde thinke: Where is all this glorie? Where is this honour hee speaketh of? Was not his life in much affliction ? Least anie shoulde bee offended with this cogitation, hee preuenteth it thus, as if he had faide: And thy fonne (ô Lorde) whom thou hast exalted so highly, and given vs this glorie through him, wee confesse thou didest abase him, and madeft him a whyle inferiour to thine Angels, & gauest him vp vnto death for thy peoples sunnes! but thou diddest rayse him againe, and gauest him honour and victorie ouer death and finne. The Prophete Esaie, in the like purpose doeth notablie fet out this great humblinge of our Saujor Christ, not onely beneath Angels, but beneath the lowest condition of all men : and after sheweth howe God woulde raife him vp againe aboue all his enimies,

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VPON THE SECOND TO THE HEBRUES. 150

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that no man should bee offended at his crosse. And in this we learne, that in deede hee had experience of euill, hee was in deede abased, in deede bare our sinnes in his bodie, and was truelie broken for our transgressions: that in the feelinge of his forrowe, we might the more fentiblie fee what The was all his love towardes vs. And for as much as the glorie here spoken of, is ours, as wee bee members of Iefu Christe, to whom it is given : we learne here so to looke for this glorie, euen as our Sauiour Christe hath attained vnto it before xs. Go D humbled him vnto a lowe degree, that hee might exalt him, our life must bee as his, wee must suffer with him, that wee maye come vnto his glories Without him wee are borne in anger, in him wee bee reconciled thorough many afflictions. He that liketh not thus to goe vinto glorie he may lie down agayne in his shame, where Christ did finde him, and make the worlde witnesse of his vnspeakable follie. And hee that will murmur against these afflictions in this way of life, which are no other then Christe him selfe did suffer, a thousande folde more then hee hath left them for vs. let him leave his redeemer, and dwell againe in the bondage of death, that the Angels may beare witnesse of an vnthankefull wretche.

But we (dearely beloued) as many as glorie in the eroffe of Christ, we must rejoyce in afflictions, and thinke the reproche of Christe more honourable then anie ornamentes of golde and filuer. Lett vs comfort ourselfe in this, that though Christ were humbled, and our heartie defire is to beare the yoke with him; yet his opptessons line not ever.

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A Mictions are but a while.

that thus thou hast made him lower then Angels: euen so are all our troubles, as a cloude that is blowen away, or as the darke night against the appearance of the Sunne, a verie little whyle and they are

1. Cor.4.17

1.Pet, 1.6.

no more. Wee may call it as S. Paule did, The momentanie lightnesse of this affliction: or as Peter did, A little while nowe wee are made forowefull: or as the Prophet Dauid did, Heauines may endure for a night: even fo it is with vs all, and whatfoever our troubles be, many in number, great in weight, grieuous in circumstance, why should we murmur? The sunne that shineth, giueth a salue vnto them: the day that vanisheth, drieth vp the wounder and in a very little while it is quite forgotten. A bleffed medicine, that neither all Apothecaries can make worse with druggs, nor all tyrants can keepe it alwaye with prisons, nor all frowardnes of the patient can make it of lesse vertue: but all afflictions, what focuer they be, they are healed with this : if we bee humbled with Christ a verie litle while, and all is cured. If this bee not inough to prepare our heartes to tribulation, that they are our leaders to a perpetuall joy: nor this inough, that Christ hath tafted of them all before vs, and we shalbe like visto him : yet this is inough, even for a frowarde man; that though all troubles doe come vppon vs, yet a very litle while, and they are all confumed. This is the goodnes of God toward his Church, he would not lengthen the dayes of their life, into manie hundred yeares, as hee did at the firste, when his church had greater peace : for if nowe we had fuch lives, it is vnipeakeable, what should be the oppreffion

VPON THE SECOND TO THE HEBRYES. 131 fion of the godly, whattyrannie of the wicked. How would they swell in pryde, & tread the godly vnder foote, if they should live many hundred yeres, that now do hate vs to death & beyond death, shewinge crueltie to our bones & alhes, when their own feete fland at the graves mouth, and the earth is readie to swallowe them vp? howe woulde the mighty men make vs labour out all the strength of our body? the couctous men make vs pine with hunger? the ambitious men poure contempt & fhame vpon vs? if nowe, fince their minde is to fraught with malice, their bodies had also strength of a thousande yeres. But a shorte and fraile life is fuch a bridle to their rawes to pull them backe, and death fuch a tyrant ouer them to appale their courage, that they have no heart to doe as they would : and yet if they do rage as madde men, not feeing their ende, yet God hath had mercie vpon vs, turning their plague into our bleffinge, and hath given vs but a shorte life; least we should mourne too long: so that whatfoeder temptations we fall into yet but a verie little while, and the Lorde will deliver vs from euill: and all our troubles have but a small reckoning, to the hinderance of our glorie. For it is but a whyle

It followeth : Thou hast crowned him with glorie All thinges and honour, thou hast feet him over the worker of in subjection thine handes, then haft put all thinges in subjection voto man. under his feete. In all these wordes wee learne the exceedinge honour vnto which God hath rais fed his Sonne Christe. To bee crowned with glone and honour, is to have the excellencie of all dignitie geuen vnto him, as the wordes followinge in

here that God hath made vs inferiour to angels.

the Apostle do plainly expound it, where he faith: ? that he put, all things in subjection under him, be left wething not Subject water him. And in this accordinge to the Prophet, we must fee our own dignitie also as we are Christes: for this honor is not the natural mans. as all the miferies of our life can testifie: but it is his that feeth him felf to be Christes that can fay as S. ·Paule faith, ? line not now but Chrift lineth in me :ouer fuch a one the prouidence of God warcheth, the anzels pitch their tents about him, & he feeth great lecuritie in all his ways. Though the moutaines were moued or the feas did make a noice, yet the name of the Lorde is his strong tower, and he shall not be moued: for God who hath made him Lorde of all, maketh that all things worke to him for the best. If at anie time hee seeme afflicted to the worlde, it is but a shewe or visarde that seemeth fearefull. whe the milde face of a man is underneath; fo thele are but appearaunces without of a little mourning, when within is nothinge but a perpetual ioye of the holie Gholte. Sainct Paule, against thuse that are too much troubled to beholde our fufferinges, hee fayeth thus; (I graunt you) we are wroung, but we are not crushed in pieces: wee are troubled, but not at our wittes ende : we are perfecuted, but not forfaken: we are cast downe, but wee are not killed : as if the Apostle should have said vnto them; ô, you think vs in great bondage, but our fredome is more then you are ware of. And in an other place hee notably fetteth out these afflictions of the godlie, which the worlde thinketh to bee fo great, that men shrinke backe, and dare not looke on them:

Lwill

2. Cor.4.8.

VPON THE SECOND TO THE HEBRUES, 155

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I will tell you (favth Sain& Paule,) wee are as contemned persons, but in deede honourable :- as dying, but in decde alive : as men chastised, but there is no death necre vs : lamenting, but in deed perpetually rejoycing : as poore me, but in deed we make many other rich; like men that had nothinge, but in deede all the worlde is ours. So we fee howe this is true in vs. euen nowe by faith, and after this in full perfourmance of our inheritance with Christe. in the refurrection of the just : and thus, even in outwarde things we are partakers of Christes kingdome, fo that nothing can hurt vs. Nowe touching the inward things, that is, a freedome of conscience aboue all things: this we know, if we bee ingraffed into the body of Christ, we be his, hee liueth in vs. his victorie ouer all is ours, we fee it by faith, and at thing is in Subjectio vnder our feeter Paule, Apollo. Cephas, thinges present, things to come, life, death, the world it selfe, all is ours, the fayth of Christ exalteth vs. and hath made vs higher then the hea-In Heanen and Earth wee haue no Lorde. but the Lorde IESVS, and all thinges are vnder his feete, our faith hath made vs one with him, we, are his, and all is ours : and no man can nowe, beare rule ouer our faith, excepte hee will beare rule ouer Christe; by fayth wee are one with him, his power is ours, wee reigne with him, wee are rifen with him, and the worlde hath no more power ouer vs. Will one come to vs, and forbidde vs. flesh, forbid vs whit meat, command vs fishe? Heare it not, it is the doctrine of diucis. I speake not now of civill choyce of meates, drinkes, apparell, &c. We be Christes, and all meates are ours. Will he fay,

1, Cor.4.9.

this garment is holie, this day is falling, this relique is to be honoured, this order is religious, this croffe is defendine against the divell, this Cake is thy Saulour, this malfe is propitiatorie, this worke is meritorious, this pope is thy lawgiuer, this Church of Rome is the warrant of thy faith: what shall we fay to fuch fwine that lye wallowinge in myre, and feeke for righteoufnesse in doung and clay, when Christ the sonne of God hath offered vs his righteoulnes? What shall we thinke of such feruile men, who will leade vs into bondage of every trifle, who Christ hath made rulets ouer all the worlde ? For what is it elfe to make me in bondage of thinges, then to bring me in this feare of them ? I may not souche them, I may not eate them, I may not vie them: that will make me holy, this will defile mee, and fuch like. Is this the voyce of Paule? To the oleane, all things are cleane? Is it the voice of Christe, That which entreth in at the mouth, defiteth not the ma? Is this the voyce of the Apostle in an other place? 1. Cor.6.10. You be bought with a price, be not the fernaunts of men. No (dearely beloued) if wee have fayeth, and bee of Christ, God our heavenly father hath given vs his owne Sonne, fure with him hee hath gitten vs all things, we have received the libertie of the children

Tit.Y.15.

Mat.15.11.

1.lohn.3.4.

of god and the conference of a christian man is no more in the power of all the world, but that is onlie finne voto him which is the breache of the lawe of God Nowe fith this is the ftate of a Christian man, and thus all things are in Subjection vider his feet, we fee easily whon what ground our faujour Christ Said : that the kingdome of neanenis like unto a pretions flone, which if a min finde, he Will fell all that he hath to buy

buy it: for all other riches, of all dominions, they haue their measure, only this creasure is infinite, & hath all things under it. Nowe let euery man boast him felfe as he will, some of chariots, some of horffes, some of one thing, some of another: but thou, if thou wilt haue perfect ioy, boaft thy felfe of a Chriflian heart. Neither the gorgeous chambers of any princes palace, nor the riche iewell houses of the earth are comparable in glorie vnto this : for what is it to bee garnished with golde, & filuer, and vaine fightes of a corruptible eye, which in time colume, and the ruft and canker frett them awaye ? But in The heare thine heart which Christe hath fanctified, there is of man is the richest greater treasure the this. If thou look vpo the earth of all treas thine eyes are cleare to fee from East to West, & all sures, is thine, the stoones in the streete are at league with thee, and the beaftes of the fielde are at peace with thee. Let all the the tyrants in the earth lift vp their handes against thee, they shall not finde any thing vnder heaue to do thee hurt: all creatures are sworn to thy fafetie, & it is not possible for man to breake their faithfulnes: they can doe nothing vnto thee but good. Looke also without the bounds & compalle of heaven and earth, and with pure eyes thou feeft greater things then thefe: thou feeft hell abolithed, death troden under feete, the first forrow cast out into shame, Saints and Angels are in thy fight, immortalitie hath lengthened thy dayes, and the glorie of God is before thee in a glasse. He that can builde thee such another Tabernacle, let him bee thy God : and where else thou findest such treafure, there fettle thy heart: or if this onely be the gratest, reioyce only in this: and praye for a sincere

faith, that thou mayest in deede see it, and have thy soule knit vnseparable vnto it: that thou mayest greatly despite all other things, & say as the Prophet David said: What is man, that thou art mindfull of him? And thus farre at this time. Now let vs pray, &c.

The ninth Lecture, upon part of the 8. verse; and vponthe 9. & 10. verses.

But wee yet fee not all things Subdued unto bim.

But we see lesus crowned with glorie and honour which was made a little inseriour to the Angels, through the sufferinge of death, that by Gods grace bee might tast death for all man.

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to For it became him, for whom ar all the fethings, and by who are al the fethings: feing that he brought many children into glory, that he shold confecrate the Prince

of their Calnation through afflictions.

I Tolde you at the beginninge, that the Apostle in the first and second chapter, setteth purposely out the person of Christe, howe hee is God and man; howe hee set out his godhead in the firste chapter you hearde: vnto whiche hee addeth this earnest exhortation in the beginning of this chapter, where-

of also wee haue already spoken.

Nowe, in these wordes which we have read, hee beginneth the other parte of his purpose, to teach, that our Sauiour Christ is perfect man: and taketh his occasion of the text before alledged, which hee applyed vnto Christ as chiese & principall, though it be ment also of al men: for whe he had so highly magnified man: in consideration of mans present state, a doubt is straight moued: Howe this can bee, sith

VPON THE SECOND TO THE HEBRYES. 157 fith wee fee not thefe thinges yet subject vnto him? To this the Apostle answereth, that it is alreadie accomplished in our Saujour Christ, who is become man for our fakes, and through death hath gotten this glorie for vs : so heere is a full declaration how this prophetic alledged, is verified in mantand a preparation to teach more at large, howe Christ is perfect man. In the words of this eight verle : But now We see not yet all thinges subject vnto him : he moueth the doubt, which is easilie made against that Scripture, which so highly extolleth man: and answereth thus voto it. In deede I graunt all things are not yet thus subject vnto man, but yet in Christ we see this already accomplished : for we have seene him made lower the angels, and yet againe exalted, & crowned with glorie and honour, even as himfelfe is witneffe All power is given unto me in heaven, oin earth: and fo hee is rifen from the dead, that death hath no more power ouer him for euer: who being made man for vs, in him it is accomplished, that man is ruler ouer all the works of God, now in part & after this fully, when our base bodies shall be chaunged and made glorious. In this wee fee, howe hee commeth to speake of the manhood of our Sauior Christ, which after he declareth more at large. For the sufferinge of death: Some translate this, Through the fuffering of death, as thewing the cause, why God exalted him: but neither is that fo pertinent to the Apostles purpose, nor his wordes doe so signifie: but thus, for the sufferinge of death, that is, to the end hee might suffer deathe. So hee sheweth the cause why Christe was made lower then Angels, and that is, beecause hee mighte dye: for otherwise

in the maiestie of his Godhead, all death, and all corruption fall before him, and nothing can stand in his sight, but life glorie & immortalitie: therfore, to the end that that immortality & glory of god might dye, and death might come vnto him, it must needs bee that he should be humbled beneath Angels.

In the words that followe: That by Gods grace hee might taft of death for al me: he sheweth here the cause why he dyed. As this was the cause of abasing him, that he might dye: fo this wasthe cause of his death, that he might dye for vs, that is that he might take our death vpon him, and so by him we might bedelivered from it. Where he faith, By the grace of God: hee sheweth that it was the free love of Go D, that gaue his sonne vnto vs, no desert on our behalfe: but when wee fought not after him, then he offered him felfe vnto vs. And when we fate, as the Prophet faith, in darknesse, & in the shadowe of death, then a great light rose vp vnto vs:to this end, that we whiche are the Gentils might praise god for his mercy. And where it is faid, That he might taft of death : hee calleth it here to tast of death, to have in deed sence & feeling of the payns, not diminishing the passion, as a thing lightly touched: but warranting the bitternesse & all the sorrowe of it, even to the bottome of the grave, and death to be tasted & felt in deede: and faying For all, he meaneth not by All, good or badde, who locuer they be: but as S. Iohn plainly expoundeth it: God gane his sonne to dye, to the end, that al shat beleeue, shold not perish, but have life enerlasting. So our Sauiour Christ fayth: All that beleene, & are

John 3.

Mat. 28,28. baprifed, shalbe faned. So thus farre the Apostle hath taught plainly, both how the former prophesies ac-

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womplished in Christ, and is verified in every one of vs: and he hath aptly begun to teach this doctrine, that our Sauiour Christe is perfect man, which in this chapter (I saide) was his especial purpose.

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Nowe, touching this great excellencie of man, whereof the Apostle hath spoken, and howe we bee made partakers of it, a little further weigh it. Hee hath spoken great and merueylous things, euen as the Prophet had faide : Merneylous things are foken of thee, then Cuie of God. There is neyther Sunne nor Moone, sea nor lande, golde nor tiluer, meate nor drinke, no elements of the worlde, no obseruations of Moses lawe, no traditions of men, that is ouer man, but man ruleth all, and all is vnder his feet. Here streight way, both Iewe and Gentil faith: These bein deede golden promises, but where are these honourable personages you speake of? Are not we as our fathers were, and doeth not death deuour vs? To this the Apostle aunswereth : I graunte we doe not yet fee with our eyes, howe thele things are : but I fay againe, our eyes are no judges in this case. The glorie is not earthly, and the kingdome is not of this world, whereof we speake: but the rithes are spirituall, and of the spiritual man they are discerned: know thy selfe, that by faith thou art Christes, and he thine, that hee died for thee, and thou liuest by him, that thou art fleshe of his flesh, bone of his bone, a member of his bodie, and what loeuer is his, is thine: haue this faith, and now come & see, and thou shalt see all the glorie of the world, kile then the glorie of fuch a man: for thou feeft Christ humbled in deede once, that he might suffer death, but even then when he was in the thape of a

Pfal. 87.3

feruant, thou fawest him full of grace & truth, even as the only begotten sonne of god: thou sawest him foft of speach, but of meruailous wisdome: plain in teaching, but full of grace & power: simple in coutenace, but of an inuincible courage: of low degree, but of excellent power: of no accomptamong men, but great in miracles, at which man was aftonished. Thus thou hast seene christ, eue whe he was lowest, highly exalted: that thou haft no good cause to rea-Ion against thy dignitie, though thine eye see not, eue in this time, all things subject vnto thee: but see further into our Sa. Christ, & thou shalt see more of thine own honor. Thou hast seene him in thy fleth raised from the dead, & in thy nature ascended into heauen, that man in his person might be crowned with glorie & honour: we have feene him carry our fielh into the presence of God his father: and it is no more possible to take this glory from vs, as many as be one with him, the it is possible to pul away again his personal humanitie from the person of his godhead. This I fee in Christ, and knowe it in my selfe. And what though yet a whyle, the outward man be grieued? Thou foole, that which thou fowest, it reuiueth not againe, except it first die: a little corne of wheate, it can not have vertue to become xxx .xl. times better then it was, being multiplied to fo manie, al as good as it felf, and bringing beside fruitful increase of strawe & chaffe, excepte it first be cast in the ground and die: and howe shouldest thou have a chaunge, but if thou bee firste corrupt? and howe much art thou better then a graine of corne, that thou mightest surely know, whe through coruption thou shalt come into incorruption, that thy glorie malbe

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shalbe then vnspeakable, and all thinges shall serue thee to make thy life infinitely bleffed more then it is? Thy hope now if thou couldit enlarge it a thoufande folde, yet it should be greater then thou canst imagine: and thy faith if it could coprehende more assurance of immortalitie, then the eye doth furely of the light of the funne, yet thou thalt finde the fruite of it aboue all thy thoughts: this thou feeft, if thou fee Chrift: and this thou knowest to be thine, if thou know thy selfe to bee one with him. And for thy finnes, howfoeuer they cleaue vnto thy bones, hate them as thou hatest hell: for from thence they are, and the diuell worketh them, but care not for them, for though they were heavie in weight, and many in number, what then? thou haft thy hope, not in thine own person, but in the body of Christ, into which thou art grafted, and in which there is no spot nor blemishe, but perfect righteousnes, eue before God : and in him, as all other things, fo finne also is put vnder thy feete, and thou art ruler ouer it: and thus farre of the doctrine of the Apoitle here taught vs, in this his exhortation.

Nowe let vs returne to his other purpose, howe hee teacheth the humanitie of our Sautor Christe: the first reason whereof is in these wordes: That he might tast of death for all: for as to the end he might suffer death, it was necessary he should be humbled, because death else could not come into his preserce: so suffering death that man might be delivered, by that death it was as necessary that he himself should be ma, for so were the just judgmets of god, he gave man a law & pronounced a curse to him that brake it; therfore whe we had all trespassed we were falle

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into the punishment of our fin: for the threatnings

Dout.17.

of God, are not as the wordes of a man, that can alter, or by some intercessió that they can be mitigated:but with God there is no change nor shadow of change: that which with him is once purposed was euer decreed, & his words are not weake, but what he hath threatened, if we fall into his hands, all the creatures of the worlde have no helpe for thee: So that this being decreed of god, Curfed is he that abideth not in all things written in this booke: all people must needes say, Amen : and the soule that sinneth, must needs die: redemption fro this, there is none to be looked for, but by fuffring of it, for the Lorde had spoke, and it must be done: so our Sauior christ fith he would deliuer vs, he must be made man like vnto vs, & in our nature die the death. Our finnes are not imputed vnto vs, but thei were imputed vnto him. The punishment of them is forgiven vs, but it was not forgiué him. Righteousnes is freely giué vs, but it was not freely give him. He obeied the law of his father, euery iott, & euery title, that he might fulfill all righteousnes. He bare the codemnation of hel & death, that he might abolish it. He tooke vpo him the guiltinesse of our sinnes, & bare them in his own body, that he might nayle them vpo his crosse. When it pleased God our heavenly Father, of his great mercie, to accept the obedience of his law for our perfect righteousnes, and to give vnto it the recompence of eternall life: and when it pleased God to accept this for a full punishment of all the sinnes of ma, if any man could be found to beare it before God and ouercome it, our Sauior Christ craued no more but this: the residue he perfourmed all in his OWIIC

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VPON THE SECOND TO THE HEBRYES. 1

owne bodie, and by his eternall spirite ouercame its so that in him is life, in him is rightcousnes, in him is immortalitie, in him is the reconciled good will of God, and that excellent wisedome which hath made vs by faith one with him: the same hath made vs partakers of all his honour and glorie. Thus wee see with what necessitie wee are constrained to acknowledge the humanitie of our Sauiour Christe,

and why he must needes be made man.

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It followeth now in the 10. verse: For it became him for whom are all things, &c. The Apostle nowe goeth forward, teaching more largely this doctrine of the humanitie of our Sauior Christ: and first he taketh away the offence of it, then setteth downe manifest reason to proue it. Touching the offence, we can not denie, but many thoughtes and cogitations arise in a carnall man, when hee confidereth, the fonne of God, to take flesh of the virgin Marie, to bee made man in al likenes vnto vs, except finne, to hunger, to thirste, to suffer all that he suffered: we would think this mysterie verie strange, if we had no more wifedome but of the heart of man to meditate in it: and therefore to stop all such offences, & vtterly to take away al the tentations of the diuel touching the incarnation and fuffering of Christ, he fayth thus: For it became him for whom are all things, and by whom are all things: An excellent faying, and able to bringe in obedience vnto God, all the thoughtes of man. All things ferue for Gods glorie, and all thinges are according to his will: he hath fo decreede, and this was best in his eyes: who will reason against it?

It followeth: When he would bring many childre into forie, to confecrate the Prince of their saluatio through effictions. In these wordes, the Apostle setteth down what was this decree of God, that from henceforth all mouthes might be stopped, and no man shoulde have just offence in the croffe of Christ. Beside this, in these wordes wee may gather an argument also, for the humanitie of our Saujour Christ, whiche is this: God decreed to bringe man to glorie through afflictions, but so our Sauior Christ entred into his glorie, therefore he was also perfect man. A necessarie and fure conclusion in the schoole of divinitie, where we strive not about wordes. These wordes, Many children, meaninge all the elect, have respect vnto these, The Prince of their Caluation : meaninge Christ: for in that he is called their chiefe leader into life, it is witneffed, that he is one in nature with the residue, a brother among al the children, whom the other might follow: so these words, To bring into glorie, haue respect to the other after: To cofecrate by afflections: So that the decree of God, was, to make fuch a way of life, in which his childre by many afflictions should be made meere for an inheritace of glory, which way, according to the wil of his father, our Savior Christ hath gone, that he might be knowen to be man, & the author of our faluation. And fo we fee the argument whereof we spake, why our Saujour christ was man, and submitted vnto death.

Nowe let vs further marke, what we may profitable learne in this verse. First, where it is said, It hefermed him for whom are all things, &c. Let vs learne in all thinges, whereof our heartes can consider, to make this vnto vs a sure principle, of all trueth, equitic, goodnesse: that so it was decreed of God. Howe farre so energy we decline from this, to thinke

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VPON THE SECOND TO THE HEBRYES. 145

it either straunge, or any other thinge better: fo farre we fal into all vnrighteousnesse, vntrueth, and finne, being feduced with the corruption of our own hearts. Let vs hold this then with an vnchangable purpose: If it be once reuealed, this is the dedree of God. Bring downe the hautinesse of thine owne thoughtes, and humble thy minde and vnderstanding, to acknowledge al counsell, wisedome and iustice, to bee in Gods ordinaunce: and if anie thing feeme better vnto thee, confesse the hardnesse of thy heart, and fay with the Prophet Dauid: This is my finne: further reasoning then this, is all of euil, and who focuer prefumeth to dispute more, he shall be ouerthrowen at the last in his owne follie, and giue glorie vnto God in his owne destruction.

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The Apostle here to take away all foolish questions, and superfluous, about the humanitie of our Sauior Christ, with this one worde he stoppeth the mouthes of all proude men: So the Lorde appointed: fo it feemed good vnto the Lorde. Such humilitie as this, was in Moses: when he maketh his long exhortation to the people of Ifrael, and foretelleth the, that when they shall forget the Lord, & despise his statutes, the wrath of God shal wax whot against them, & he will bring vpon them every cursle that is written in the Lawe, even fo doing with them, as hee did with the nations that were before them: which wonderfull judgementes of God vppon his owne people, should make the world amased: wherof yet left any man should curiously dispute, Moses addeth: The fecret things belong to the Lorde our God, but the things reuealed belong vnto vs and to our children for euer. As if he had faide: These are

Deut, 726

140

the ordinances of God, let vs walke in them : if wee transgresse, the punishment of our sin is before vs: further we shall dispute in vaine, the secret thinges belong vnto the Lord our God, and his judgements can not be fearched out. Such an humble confession was in the Prophet Dauid, in his great perfecutions & troubles, wherein (no doubt) all his forrowe was not for the sonne of Isaie, hee would not have made such coplaintes & cryes for the fall of a fraile man; but he knew the promifes that God had made vnto him, & al his faith how it rested vpon them, so that all his foundations seemed to be cast down, & it shooke his heart and reines to see the strength & rage of his enimies, and him felf as a dead dogge in Ifrael, that is, a man without any accompt or reckoning: yet notwithstanding all this, though his own wisedome had fayled neuer so much, yet he sayeth: I should be dumbe, and not open my mouth: for thou o Lord doeft it. Howfoeuer his owne wit was turned vpfide downe, that he fawe nothinge howe thinges could come to passe, yet he acknowledgeth his tin, that is, his follie, his ignorance, his infidelitic, if hee should not confesse all that God did, it was best, and the next waye to bring all his purposes to passe. The Prophet Ieremie being veterly amased, what it should meane that the way of the wicked did still prosper, or why they lived all in wealth, that did rebelliously transgresse, why God planted them, to make them take roote and to bring forth fruite : as

he was aftonished at this work, and spake forth the thoughts of his heart, yet first he acknowledged his

Pfal.39.9.

Terem.12, I owne ignorance casting downe the thoughts of his

owne reason, and said: O Lord, if f dispute with thee,

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VPON THE SECOND TO THE HEBRVES. 147

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thon art righteous. It was a readie bridle to the holy Prophete to rule all his thoughtes, to faye, The Lorde hath done it, let vs holde our peace. And an excellent example of his humilitie, is our Sauiour Christe him selfe, to teache vs modestie, that are but men : for he, who fo loued the people of Ifrael, that he wept ouer their Citie, when they would not repent: prayed for them, when they houng him on the croffe : gaue his life for them, when they had cast him off and would none of his saluation, hee that had this vnchangable loue to his brethre, fleth of his fleth, and bone of his bone : yet when he called his humane thoughts to the colideration of the decree of God, he humbled him felfe, changed his affections, rejoyced in other thoughts, and faide: I Luc. 10. 21. thanke thee, O father, that thou hast hid thefe things fro the wife and prudent, and hast renealed them unto litle ones. When he fawe hee was fent their minister for the trueth of God, to confirme the promises made vnto their Fathers, hee had no other longing but how to winne them: when he fawe an other counfell of God, that they were not all Ifrael which were of Ifrael, he knew this was best, rejoyced in spirite, gaue glorie vnto God, and would not reason of his vnsearcheable judgements. Who is he nowe, or of what wisedome, that dare dispute against the counfell of God? Are we greater then Moses, wifer then the Prophets, or higher then our Sauior Christ? Or have all these held their peace at Gods workes, that we should reason against them? Let vs then rule our selves, or rather let vs be ruled of the Lord, that wee may say as the Apostle said, & this may be a reason. of all our beleefe: so the Lord thought good.

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the two Disciples that went to Emaus merueilederceedingly at all the thinges that had happened vnto to Christ, so that their faith began to faile them : thus w our Saujour Christ reprodueth them, & all the reafoning that was within them: O fooles & flowe of heart fo to belene al that the prophets have foken: must not Chris fa needs suffer these things and so enter into glorie? Here- tie ferreth them first to the prophets, to know that this w was the decree of god: but the layeth a necflitie vpo w the performace of his word, that it must needs he fo. C And if that bee not only good, only just, only wife in it our fight that are but men, let vs not boaft, there is & no cause in this world of our misliking: but because in we be fooles, & flowe of heart to beleeue. And thus go forre the thing it selfspeaketh, how meete it is forys to humble our selues vnder al theordinauces of god.

It followeth in the Apostle : For whom are al things and by whom are all thinges : this is a fingular reason, why we should be obedient, and aske none account of all the doeinges of the Lorde. Is man afficted? Why should hee not be so? The Lorde hath done it, and for the Lord hee was made. Are the reprobate ordeined to destruction? Why should they not? The Lord so ordeined it, & for the Lord they were made. Are the elect freely faued? Why should they not? The Lord hath faued the, & for the lord they were made. Yea, but the realo of these things I fee not? Yea, but (o man) who art thou that takest a contrarie patte to dispute against God? Are not all thinges for him: and art thou onely enuious againste his glorie? Thus (dearelie beloued) carrie the worde of God to Icane on, & beleeue affuredly it shalbe fulfilled: and

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VPON THE SECOND TO THE HEBRYES, 149

ché think that it is best, &you shal not be moved for ever. CX-If you come in place, with those ancient worne creatures, who with a colour of gray haire, which is the nto hus wisest part in the, so long deceive our people, They or catheir disciples, if they reason against you: Hath God art forfaken his church a thoufand yeres, & were al our rif fathers deceived before Luther was borne, fuch anretiquitie, vnitie, vniuerfalitie, was it all in error? Thele his words taken vp againe in our dayes, & countenanced po with the gray heads of our pharifes, Watfo, Fecknam Cole, Heath, & other like, o lord! how many men do fq. in they deceive? For their own reason lifteth vp it selfe, eis & they fay: How can this be so? So many wise, so maule my learned, formany noble, all deceived? Had god forgotten to be merciful? First, I wold alke of these men lus rys but this one question; and if they will not willinglie bc be deceived, let them answere as they thinke. What ngs one word of all these, both might not, & did not the Pharifeis fay against our Saujour Christ and howe on, dare they now reason against the Gospel of Christe? ınt :de with the fame argument, with which the Pharifeis reasoned against Christ but they will say, now christ it, hath made a promise to bee with his Church to the ate he ende. And had hee not made this promise before? de. Is not Iesus Christe both to daye and yesterdaye,

and the same worlde without ende? Looke in the 18. of Deut, and in the 19. of Esaie: as absolute, as Esai, 19.20. full a promise then as nowe. But they were not so long in error: put case they were not : he who punihed the transgression of the lawe given by Angels, with 400. yeares blindnesse: may not hee punish the transgression againste his Gospell, given by his onely Sonne, with 800. or a 1000. yeares blindnesse:

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THE IX. READING OF M. DERINGE

But for your fakes (dearelye beloued) I doe more then I woulde, and with reason I consute them, which have no reason: lette vs come to the ten and aunswere out of it. Was the worlde deceived for many hundred yere? why should it not? The Lorde ordeined that there flould come an apostasie, and

2.Thef. 2.3.

generall fall from the faith of Christ: that the world might be seduced with the man of sinne, whose age till the day of Christe. Thus the Lorde appointed, the . The f. . 3. began in the Apostles times, and shal not veterly die And here let vs rest in all the thinges that euer our hartes can think upon, if we can fee no reason of the worde of God, we can see humilitie to confesse before him: O the deapth of the riches, & of the wif-

Rom.11. 33

dome, and of the knowledge of God, how vnfearhable are his judgements, & how are his wayes without finding out: and because we know, that of him, and by him, and in him are all things: let vs speake it: to him be glorie for euer more. All counsels, all doctours, all examples, all decrees, all what you will they are not our scholemaisters, but our felloweschollers, that wee may learne together out of the worde of God, whose decree shall stande for euer: and whose judgements are perfect righteonsnelle. That which followeth in the latter ende of the

verse: to consecrate by afflictions: or to make him perfect by afflictions: the meaninge is, that Christein his death, accomplished a full redemption, and fo was prepared to receive an inheritance of glory, not attributing fo this work to his death, as though all his life had bene impertinet: for in all his life, Chrift was made our redemption. S. Paule expressely faith

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VPON THE SECOND TO THE HEBRYES. 1(1

By the obedience of one, a great many are presented righ- Rom. 9, 19, Ote m, teons: and againe he faith, For this canfe bee was made ten Subject unto the lawe, that he might redeeme them, which le were holden under the lawe: And for this cause he prerde termitted not one iot, or one title of it, that he might de bestowe vpon vs the fulnesse of all righteousnes: but the fcriptuse attributeth commonly our redemption age to his death, because it was the chiefest and greatest die worke of all, the accomplishment & perfection of al ed the test vpon the crosse, he was lowest cast down, and phil 2.4. rie. vpon the crosse he triumphed ouer Satan & after the Colosa. our crosse he obteyned power ouer death & hell:therfore the init, as the apostle saith, he was consecrate to eternall glorie: and thus far at this time. Now let vs pray, &c.

The tenth Lecture, vpon the 11. 12. & 13 .verfes.

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I For he that fanctifieth, & they which ar factified, are al of one, wherfore he is not ashamed to calthe brethren. 2 Saying, I will declare thy name unto my brethren: in the middes of the Church will I sing praises to thee. 13 And againe, I wil put my truft in him, & againe: Behold here am I or the childre which God hath gine me.

He reasons before vsed, to proue the humanitie of our Saujour, were thefe. First, he dyed for man: and therefore it was necessarie hee hould be man. Secondlie, it was the decree of God, to bring man into glorie, through many afflictions: but so Christe our heade was also consecrate to all enter into glorie, therefore hee was natural man.

Nowe it followeth: For he that fanctifieth, and they hat are fanitified are all of one. This word for noteth

a cause of that which was saide before : and he had A faide this, hee that leadeth other into the glories A God, by the same way he must enter also him selfe, he He addeth now the cause and grounde of that saying : because they must be of one nature, both hee h that leadeth, & they that are led into this faluation the Nowe, because the Apostle hath spoken so plainlis P of the nature of our Saujour Christ, that hee is perfect man, to teach vs, that yet not in our owne na. ture, but being regenerat by his grace, we are made children. Therefore the Apostle changeth his for-mer speache, and in steede of saying; he that leadeth into glosie, which is the worke spoken of, he saith: He that fantifieth, naminge the vertue incident, by which the work was done: & in steede of they that are led: which is the benefit imploied, he faith, they that of are fanttified : which is the qualitie, with which they are indued, meaning yet one thing before and now there in plaine wordes callinge it our entrie into faluation: heere by a figure, naminge it, our fanctiheation, which is the meanes of our inheritance of it. And by this exhorting vs, that we would followe It. holineffe, which is our likeneffe with Christe. And & thus much touching these wordes, how they hang with the former. Now to consider them in themfelues, we have the third argument, for the humamitie of our Sauior christ, which is this: He that shall n fanctifie his people, must become one with them: but Christ hath sanctified vs, therefore he is of our mature. And the force of this argument standeth vpon that ground wheref we have spoke : that this is the decree of the iuft God, that the nature of man would not be fanctified, but in the person of man.

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VPON THE SECOND TO THE HEBRYES, 168

had A proofe & declaration that it is fo, is added by the eof Apostle in the residue of the verse: and for this canse le beis not ashamed to cal us brethre: whervnto is streight fay added the testimony of the 22. psalme, out of which hee he proueth it: I wil fhew forth thy name unto my breion, thren, in the mids of the congregation I wil praise thee: a nlie plain & cuident testimony, where our Sauior christ per calleth vs brethren: for the propher Dauid, who in na. many of his afflictions bare the image of our Sauiade our Christ, wrote that plalme, though in his owne for great calamities, yet especially in the person of eth Chrift, as it is certeine, because the Euangelifts and ith: Apostles alleadge out of that Psalme many places, by applying them al to our Sauior Christ: besides that, hat on of Christ, and the latter ende foretelleth the calling of the Gentiles, which were only to bee gathetied to the fetting vp of this glorious kingdome of
Christ, so that that is aptly here applied vnto Christ
which there the prophet Dauid spake in the person
of Christ. And here let vs mark this, while the Apowe file proueth out Sauior Christ to be man, he allednd geth the scripture fo, as distinctly shew the offices of Christ, that he is our Prophet, our King, our Priest, that we might know we can not give him these of-fices, and denie his manhoode: nor graunt him his manhood, and denie him these offices: so here, this texte, as in the name Brother it proueth he is of our n: nature: fo these words, I will declare thy name, and ? ur will fing of thee: they shew that our Sauior Christ is our prophet, to reueale the wil of his father to vs. Now, where it is faid here: He that fandtifieth of they

that are sanctified are all of one; we have to consider.

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that even in the manhoode of our Sauiour Christ is vertue & grace, in which he doth fanctifie vs: for Christien is vertue & grace, in which he doth fanctifie vs: not onely as hee is God he fanctifieth vs, but also his humane nature hee hath this vertue and power to make vs holie, not taking such his nature from the virgin Marie, but making it such by pouring in to it the fulnesse of his spirite. And this our Sautou Christ himselse witnesseth: for speaking of his sending into the worlde, howe he was sent of his Father to call his lost people vnto saluation, he saith in like fort, hee also sendeth his Apostles, and streight addeth: For them? Santtisse my selfe. The holinesse which the Apostles had in their calling, they had it wocation before them. Euen so it is with vs. all that is good in vs, and all the righteousnesse that can be in vs, wee haue it neither out of the East nor West but from the bodie of Iesus Christ: neither is then in the worlde any other sanctification: so that all we that be here this day, & all people else of the worlde except we know perfect manhood, and our own nature to be reallie vnited vnto the person of the sonn of God, who hath sanctified himselse forvs, therein no sanctification for vs vnder heauen. Euen as ou hands & armes, & other members, are not nourished. his humane nature hee hath this vertue and power. hands & armes, & other members, are not nourished but only by the meate received of the head: so on fpirituall meate of righteousnes & life, is not generate ws, but from our head less Christ. And as the vein are meanes, by which nourishment is conveyed to everie part: so faith is the meanes by which wee receive from Christ, all that is healthfull vnto vs. And as by ioyntes and snewes, our members are really knit, and made a bodye vnto the head: so reallies truely. VPON THE SECOND TO THE HEBRYES, 155

vpon the second to the hebres. 199
ith muclic, and in deed, by one spirite we beek nit vnto
for Christe, as perfectlie and substantiallie made one
with him, as our members are one with our head.

If thou vnderstande not this, or sayest with Niord odemus, Howe can this bee done? I saye vnto thee
signine, Pray that thou mayest bee taught of God,
and that his spirite may reueale it vnto thee: for if
the tongue of Paule were dumbe, not able to speak
that he sawe in vision: howe much lesses man aike let of speake the trueth of greater mysteries? And
and four heartes cannot comprehend al the wisedome
of God in the winde that bloweth, howe he rayseth
typpe or maketh it fall agayne: howe can we visia the triande this wisedome of our vniting vnto lesses
that the worlde vnto vs: howe farre our reason is
the some seeing it, it skilleth not, it is sufficient if were
tan believe it. We believe in the Lorde out God:
the the worlde vnto vs: howe farre our reason is
the the worlde vnto vs: howe farre our reason is
the the worlde vnto vs: howe farre our reason is
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the first our seed in the Lorde out God:
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we be one, he of vs and we of him, he the head, wee the bodie, really, substantially, truely ioyned togither, not by ioynts and finnewes, for that vniting [knowe well inough: but by his spirit, of which wee have all received, and this vnitie I can not conceive nor veter, till I knowe god euen as he is, and his holie spirit which hath wrought this bleffinge. Thus we learne what here the Apostle teacheth vs, & thus we understand what is here faid : He that fanctifieth,

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and they that are sanctified are all of one.

And where it is faide here, He that doeth fantlife, thewing the present time & the worke still a doing: it teacheth vs, that our fanctification hath a daylie increase, and when it is fully accomplished, then God calleth, and our dayes are at an end. And let vs note this well for it behoueth vs much: If wee bee Christians, wee are still sanctified by the spirite of Christ, for so it was in him. Hee grewe still in grace before God & men : If thou be graffed into his bodie, thou hast his spirit, and it wil have his worke in thee. Thou shalt not bee wearic of well doing, not ceasse to reioyce in God thy Sauior: but stil increase in spirituall grace, till thou come to the age of the fulnesse of Christ. There can bee no affection in thee, accordinge to the fleshe, but if it be greate, it will appeare in his worke: much more this which is of the spirit of God. If thou be forrowfull, it will make thy face sadde. If joy bee within, it maketh thy countenaunce merrie. If thou have a flattering hearte, all the members of the body will streight ferue so vile a thing. If hatred be within thee, thy bodie will thewe it foorth in all manner of curled doing ; and there is nothinge that can possesse the minde

VPON THE SECOND TO THE HEBRVES. HT minde, but it leadeth the members in obedience of it. Howe much more if the spirite of God hath repleni hed thy minde, will all the body shewe foorth. godlie defires. This the Apostle noteth, when hee

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ue layeth: Hee that fanctifieth. 0-It followeth: For this canse hee is not ashamed to us eall vs brethren. Vppon good cause the Apostle us fayeth: Hee is not ashamed: for if hee humbled not h, him felfe in great love of vs, howe inflie might he accompt it shame to be as we are? Hee that made ie, Heaven and Earth, hee that is the immortall and, glorious GoD, one with his father, before whom. IC all Angels doe obey, and all Princes are earth and athes a ought wee not to fave, feeing it pleafeth him VS to acknowledge vs that are but poore creatures; ce that he is not athamed of vs? It was greate prayle in Moses, being so highlie esteemed of Pharaoh, that yet hee would vouchfafe to visite his poore brethren. It was fingular loue in Tofeph, when he was nexte vnto the King in honour and dignitie, yet, not to be ashamed of his fathers house, who were heardmen and theepeheardes. But all is nothing in comparison of this, that Ielus Christe is not ainsmed of vs : for what? the glorie of the vaine world, made not a mortall man alhamed of his duetie, to acknowledge his poore father & brethren, in whose persons he might suffer a little reproche: but howe much greater was this doeing whereof we speake? The thining brightnetle of the glorie of God, made not the onely begotten Sonne athamed, of his free grace, to acknowledge vs that were his enimies, in whose persons hee thould suffer a most shamefull and flaunderous death.

Lı This . R. C. O.

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This is the case betweene Christ and vs, and this the Apostle meaneth, when hee faveth: Hee is not ashamed to call us brethren. And if his highnesse absfed it felfe to our lowe estate, and was not ashamed; let vs (dearelie beloued) learne to bee wife, and knowe what the Lorde requireth of vs, for all the good which he hath done vnto vs. He fayeth in the Gospell, He that is ashamed of me and my worde before men, I will be ashamed of him before my Father whiche is in beauen. And is not (trowe you) this a just condemnation: if we wretched men will bee ashamed of him, who being the God of glorie, was not a hamed of vs? Howe much is hee greater then wee! Abraham, when he approched neare vnto him, hee felt him felfe how he was but dust. When lob came neere to fee the tokens of him, hee abhorred himfelfe, and confessed howe vucleane hee was. When Dauid fawe the glorie of his dwelling, he fayde, He had leuer abide but one day as a doore-keeper in the house of him, then terme thousande dayes to beare rule in kinges palaces. When Paule fawe the glorie prepared for vs in his refurrection, he faide he accompted all the world to be but doung, to the ende he might winne him. If then fuch a Christ be not ashamed to call vs brethren: a marueylous and vnípeakable foolishnes is bounde vp in our hearts, if we be ashamed to call him brother againe. Hee were a foolishe poore man, that were ashamed of the kinred which the King did chalenge of him: he is more foolishe, though hee were a King him-

felfe, that is ashamed of the Sonne of God, when he offereth him selfe vnto him. Yea, and be he neuer so proude a man, that nowe despiseth him, hee

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VPON THE SECOND TO THE HEBRYES. 159

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shall confesse his follie then, when all that shall see him shall fay: Bleffed is hee that commeth in the name of the Lorde. Pride, or flatterie, or couetoufnelle, or vanitie, or feare, or what you will, maye make vs nowe athamed to confelle him, or to diffemble that euer we knewe him: but when all this corruption is taken from vs, and the grave and death shall take their owne, that wee shall live againe in immortalitie, and knowe the length of his dayes in our own bodies: our former foolilhnesse will make vs so affearde, that wee will praye vnto the hilles to hide vs, and to the mountains, that they would couer vs: but vowes & withes shalbe but foolishe thoughtes. Let vs therefore despise the shame whiche Christe hath despised before vs. If it bec imputed vnto vs for foilie, that wee feare the Lorde : let vs beare his reproche. If our companie haue no liking, except we bringe our finnes with vs, to bee content to heare the blaspheminge of Gods name, Religion euill spoken of, Godlinesse mocked at, wordes to fowe discorde amonge brethren, ill reports of men absente, boastinge and bragginge of vaine perfons, wanton and vnchafte speaches, or other vayne and unprofitable babblings, fuch as is moste youll among men : if without this our companie beenot pleafaunt, feeing in this our lefus is difhonoured, let vs rather denie them, then bee athamed of him: and goe rather out of Babylon, the mother of whoredomes, then out of Icrufalem the Citie of God

It followeth: I will declare thy name unto my brethren: we are called the brethren of Christe, not in
societie of sleihe and bloud: for that the wicked

160 THE X. READING OF M. DERINGE

haue with him as wel as we, who are yet no brethe but strangers even sto the wombe: but as they are natural brethre which are born of the same parent so we are brethre with christ that are borne of god, through the same spirit by which we crie Abba, Father, the fruit where is in glorifying his name, eve as our Sa. Christ said: He that duth the wil of my Father, there which is in heave, He's my brother. And when it is further said: In the mids of the cogregation I will praise

Thee: Pirst, here we must needs cofesse what duetie is among men, even that they edifie one another: for as many as are of Christ, are called in this covenant. I wil declare thy name vinto my brethren, in the midds of the congregation I wil praise thes. He that considereth the dayes of his life, & findeth his yeres many, & in all them cannot remember that he hath bin careful for his brethren, to tel them the seare of his lord, or how in companies & meetings he hath spoke of his

PG 116.

Pial.19.

2,cor.14.1 3.

praire, he can not know that he hath any portion or felowihip in this kinned. The graces of god are not fuch that they ca be locked vp in our harts, or kept fecret, but they will bourne within like fire, & make vs fpeak with our tongues that we may make many brethten partakers of our joy. The prophet faith: baue beleved ther fore I have foken. S. Paule teacheth that it is fo with vs, if we beleue we will allo focake. And tel me I befeech you, what ma execuleth in any thing, & hath not a delight to speak of his cuning? dorn nor the shipmatalk of the winds? the plowman of his oxen? wil not the fouldier be reckoning up his wounds? & the shepheard telling of his slieeperif he le good in hounds, hawks, horfes, shooting, or any such exercise; is not his name spoken of according to his (kill

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VPON THE SECOND TO THE HEBRYES. 161

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ikill? nay let it be in things worle then thefe, cards, dice, tables, dauncing, is not ever the mans talke according to the delight of his mind? & shal we think the knowledge of god hathlelle affectio of our hart or leffe obedience of our toung, then the most vain & vnprofitable defires of worldly minded meior my bow & mine arrowes have they my toung tied vnto the, to delight in their talke, & shal not the misterie of Christ & God, wherin I aprehend the forgiuenes of my fins & eternal life, hath my tonge no portion of such comfort: or if it be in my heart, wil it not fil my mouth with praise?if I have heard of it, wil I not also declare it? I reméber the prophet leremie, once made with himself a solemne decree, that he would no more fpeak in the name of the lord: but the word ler. 20.9. of God faith, he was in my heart as a burninge fire thut vp in my bones, & I was werie with forbearing & I could not flay. So, whe the apostles were threatned excedingly, not to speak a word of the gospel of Act.4.20. chrift, they aniwered directly, they could not choic: for the things which they had feene & heard, were fuch, as they wer costreined to speak of the to other. So it is with vs, if we be the brethre of christ, the couenant of our kinred, is : 7 wil declare thy name unto my trethre in the mids of the congregation I will prayle thee: let them know this, all, to who it is spoken, & let the discerne betwene hypocrites & true christis ans. Some think it a praise to be close men, secret to the felues, that by their words you shall never know them, of what religion they bee: those men, where they think they hide themselves most, there they lay widest open their shame: & while they think to kepe itlecret of what religiothey are, this their dillimula-

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tion proclaimeth it louder then the blaft of a trumPet, that they bee of no religion at all: at all, I (aye,
touching any religion of God: for if it were of him,
it would shewe foorth his praise, and what their
hearte beleeued, their mouth would confesse it.
But these Laodiceans, that bee neyther whore not
colde, nor what God they loue you can not tell, the
Lorde hath appointed a day when he wil spue them
out of his mouth. Let vs learne a better profession:

T will declare thy name untomy brethren: and lette vs
holde it with ioye and gladnesse, that in the middes
of the congregation we will singe prayses to him.

And note howe exprellie it is fayde : in the middet of the Congregation: as thewing that no feare of man should keepe him backe from it : for before one, we will peraduenture speake : or, before two or three, we will be bolde to rebuke swearers, or other vngodly doinges: but if it bee before many, in folemne affemblies, and one impudent man, alowde blaspheme the name of God: where is hee that in the middes of the Congregation will prayle the Lorde? O howe squaimish we be here, and full of good manner: not to speake openly for feare of offence. But O poore wretched men that we be: who taught ve this modestie, to be ashamed of Christe before manie? what is this elfe, but to keepe the honour of God for holes, and corners, and solitarie places, and offer vppe facrifice to the diuell, in our dyninge chambers, and in the market places? We are not ashamed, at open feastes, to fill our tables worse then with spuing, that is, with open blasphemie of the name of God, and with many vucleane wordes; but we are ashamed of the sweete incense, that

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VPON THE SECOND TO THE HEBRYES. that makes all the house full of pleasure, that is, brotherly to reproue the lewde finner, that he may learne to feare before the Lorde. A marueylous affection of mans corrupt minde, and I can not tell howe to tearme it : for it is tenne thousande times worse then any madnesse. We are ashamed, to exhorte men to doe well: we are not ashamed, to prowoke them to finne. Wee are ashamed to minister talke of faith and religion, we are not ashamed of rotten and vncleane workes of wantonnes: wee are ahamed to speake to the prayle of God, we are not ashamed to blaspheme his name : wee are ashamed of Christ, we are not ashamed of the divel. But such fines the Lorde confounde them. It is no reason in many wordes to confute them, for where focuer they have any louers, I am fure without any mans wordes, their owne heartes wil confute them when they goe to bed. Our Saujour Christ is our scholemaifter, and hath taught vs thus. In the middes of the Congregation I will prayfe thee. The prophete David was a good scholler in this doctrine, when

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hee opened his mouth vnto God and vowed: I will pfal.147.27, freake of thy name before Kinges, and will not bee asha- pfal.119.46. med. Praye (dearely beloued) that wee may be partakers of the same grace. What can they say of vs? the world reporte they can give vs, is, that wee bee godly men, if they accompt this a reproch, let vs be content to beare it, for when their sudgement is done, we shall reape the fruit of a better senence.

It is a like the property of Saule, and from all his enimies: wherein, and from all his enimies: wherein,

as he was a figure of Christ, so it is moste properlie and trulie verified in Christe, that he saide of himfelfe. Besides this, many sentences in the Psalme are plaine, agreeing onely to Christ. S. Paule in the 15. to the Romanes, alleadgeth this as spoken of the mercie of God, in calling the Gentiles, by our Saniour Christe, I will confesse thee among the Gentiles, and fing praises unto thy name: and in the 43. verse of the same plalme the prophet sayth: Thou hast made me the head of the heathen, a people whom I have not knowen shall serve me : by which it appeareth howe this pfalme is aptlie applied to Christe: for these words were neuer accomplished in the prophet Dauid. So it is alledged truelie, as spoken by our fauior Christ: I will put my trust in him. Nowe because the Apostle alleadgeth this, to proue our Sauior Christ to be man like vnto vs, marke howe the argument followeth. Christe sayeth, I will put my trust in God: but it were a verie improper speach, and such as the scripture neuer vseth, to say, God will trust in God: therefore there must be a nature in our Sawiour Christ inferiour to his Godhead, in which he speaketh thus : I will trust in him, and that was his perfect humanitie like vnto ours, in which we fawe him subject to perill, & how, according to histrust, God his father delivered him: and heere the Apostle alleadgeth suche scripture for proofe of the manhood of Christ, as also proueth that he is our king: for where he faith, I will trust in bim, it noteth, that Christ was not weake in faith, but assuredly trusted in the power of god his father, that he should ouercome the divell : and where it is faide : beholde mee and my children: he noteth the fure fafetie of his chil-

VEON THE SECOND TO THE HERRYES. children, that he will keepe them all from death & hell, & not one of them shall perish: and that the Apostle had this meaninge, to proue also his kingdome, by these places, his owne wordes after, plainlie thewe: for of these places hee concludeth, that Christ in this manhode, by death ouercame the deuill, and fet his children free from the bondage of the feare of death: beside this, the Apostle (wee are fure) made best choice of the scriptures to proue his purpole; and therfore wirh great wiledome writing. vnto the lewes, who knewe the lawe, hee tooke fuch places, not as in most cleare wordes proue the humanitie of Christ, but such as proued it necessarilie, and proue plainlie with all, that which they mult needes learne, that Christ is our Prophet, our Kinge, and Priest. And lett vs here learne, for our instruction, when we have had experience of Gods benefites, as the Prophet had, let vs vowe as he did: we will put our truft in him. When Dauid remembred, howe God had delivered him from a Lion 1. Sam. 17. and a Beare, hee was not afrayde of the vncircumcited Philiftine. When Saint Paule had reckoned fo many calamities, out of which God had delivered him, he boatted of a holy hope, and layde: hee was fure that ever God would deliver him. Our Saui. our Christe, when hee would reache his Disciplesthat they ought not to be careful for meat & drink, he bad them remember, when of five loaves & two Mat. 16.9. files, he multiplied fo much that he fed 5000. met yet remayned xii balkets full. Likewise, how with vii.loaues and a fewe fishes, he fed at an other time 4030. and feuen balkets full remayned. By this experience; he would have them bolde, that God would

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would feede them in all places: even fo it ought to bee with vs. Hast thou experience of any benefite of God, which thou hast recevued in all thy life! In this is the greatest thankes thou canst render vnto him againe : to truste affuredlie that hee will bee good vnto thee still. Hath Go D given thee joye at anie time in his Gospell, that thy soule hath had comforte in the hope of eternall life? bee gladde of that in all tentations, and knowe that God is wel pleased in thy fayth and this shall bee the fruite of the former benefite, if thou persuade thy selfe that Go D wilbe mercifull vnto thee, and give thee the life that is everlastinge. Thus we thalbe like our Saujour Christe and Gods benefites shalbe thankfullie received of vs : he hath beene good vnto vs, and we will trust in him for euer.

An other testimonie yet followeth, to proue the humanitie of our Sauiour Christe, and it is this: beholde me and the children which then hast given mee. This is written in the eight of Esaye: in which Chapter the Prophete fore telleth the captiuitie of the Israelites, by the kinge of Ashur: howe it is determined of God, that the people, for all their rebellions, should surelie perishe: but yet so, that God for his Churches sake, would bridle their rage, and saue some who might praise his name.

These threatninges and promises both, while the people did contemptuousely reiect: the Lorde biddeth the Prophet ceasse, and binde up these promises for another people, that should believe: and then the Prophet aunswering agayne to God, in acknowledging all his trueth and goodnesse, saieth thus: Beholde, I & the children, that God hath genemme.

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YPON THE SECOND TO THE HEBRYES. 167

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This is the fense of the Scripture, according to that time. But in all deliuerances of the people of God, then the benefite came vpon them onely in respect of Christ, and it was ever a figure of the great deliuerance through him, which at last should be openlie given from death, and from the deuill: For this cause in all extreeme perils of that people, when they would conceyue any hope, they would make mention of their Mellias, and of the promifes of God in him, which should never be frustrate: even foin this place, when the Prophete would speake certeinlie of faluation, in the middes of daunger, he saide of all those troubles, they shall happen in thy lande, O Emanuell: at the mencion of whose Esies. name, hee hath so sure hope, that hee defieth the worlde, and fayth: gather togither on heapes, O ye people, and ye shalbe broken in pieces, gyrde your selues and you shalbe broken in pieces : take counfell, and it shalbe brought to nought: pronounce a decree, and it shall not stande, for God is with vs: and so continuing his prophesic all according to the similitude of the happie dayes of Christ, hee fayeth presentlie in his own person, and figuratively in the person of Christe: Though both the houses of Ifraell stumble, and the inhabitants of Ierusalem fall downe, yet behold, I and the children that god hath giuen me, will endure the reproches of men, & will beleeue thy promises: which wordes in Christ haue this meaning: that howe so ever the wicked of the worlde doe fall, and are snared and taken, yet Christ will keepe his, and not one of them shall perishe. Nowe, here we must learne, as the Apostle teacheth, was the Prophet Efaic a man like vnto his children,

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that is, like vnto those which obeyed his worde? Then was our Sauiour Christ perfect man, like vnto vs, whom he hath deliuered from sinne & death and if he haue saued vs, he hath saued those whom God hath giuen him, sleshe of his sleihe, and bone of his bone: For this is his intercession vnto his Fa-

ther: Beholde mee and my children.

One other thing wee must learne in this. There was an apostasse of all men, so that they which belieued, were made as signes and wonders: yet how so ever the worlde was, the Prophete sayeth: Beholde me and my children: Such shalbe the dayes of Christe, many shall fall awaye, religion and faith shalbe persecuted, iniquitie shall abounde: What then? Our Sausour Christe sayeth: Lo, I and my children, if the whole worlde fall away, we would not regarde their multitude to followe them to doe easil, but wee woulde alone stande with the Lorde our G o D. Such a faith and constancie was in Iosua when hee saide vnto all the people of Israel, Is it seeme cuilt to you to serve the Lorde, or if you will seeme could be such as the Sada which work fathers served beyond.

Iol. 24. 23. Iceme cuill to you to ferue the Lorde, or if you will ferue the Gods which your fathers ferued beyonde the river: or the Gods of the Amorites, in whose lande you dwell: yet I and my house will serve the Lorde. Such a faith was in Elias when he constant-lie followed God, although hee thought there was 1Reg. 19.20 not one man beside in Israel, which had not wor-

rReg.19.10 not one man belide in Ifrael, which had not worthipped Baal. Such a faith was in Peter, when hee fawe all decline, even the disciples and kinsfolke of our Saviour Christ to fall from him, & ytterly for-

our Sauiour Christ to fall from him, & vtterly forfake him; yet Peter vowed it vnto Christ, that hee and the Apostles would not forsake him, shewing a good cause of all their constancie: Thou hast the words VPON THE SECOND TO THE HEBRYES. 169

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words of eternall life, owhether should we go? Suche 2 faith was in Paule, who cared neither for man nor Gal, 19. Angels in this respect, but grounded his faith vpon Iefu Christ. And if an Angel would teach otherwise, let him (faith S.Paule) be accurfed. Thus (dearelie beloued) our faith must be sealed in our own harts, hauing the witnesse of the worde of God, on which we must so surely rest, that though we saw the whole world to fal away : yet we would stand alone, and in the mids of ikorners & presumptuous sinners, we would speak as the Prophet speaketh of our Sauier Christe: Beholde I and my children whiche God bath given mee. If other will needes by vnbeleeuinge, scale vppe the promises that they may neuer see them, and binde up the testimonies that they may neuer heare them, lette them fall and bee snared, and bee taken: yet I and my children will ferue the Lorde. This boldnesse is the witnesse of a true faith: and this triall shalbe made of men, while the Gospell is preached: For thus Christ commeth vnto his Father, when all the worlde forfaketh him: Beholde me and my children. Here I would faine knowe of anie learned man, nay, of any wife man, or rather of anie reasonable man, whose hearte is prepared to heare the worde of God, and to obey it: let him tell me, why doe they crie, The Church, the Church? Or why doe they thinke the church is alwayes in a visible gouernement? Or why doe they carrie vs away to Rome, and tell vs the Pope can not erre, his faith is catholique : beleeue as hee beleeueth, and thou shalt bee safe? Howe can this prerogative of place and person, stande with this tryall where vnto Christe calleth so manie:

Beholde

THE X. READING OF M. DERINGE Beholde mee and my children? that is, to holde the affuraunce of their faith in their owne hearte, when all the worlde shall bee against it. The Prophet woulde then have saide if suche priviledged places had beene : Behold Ierusalem I and my children will dwell in it: And our Saujour Christe woulde haue said: Beholde Rome, the Cittie whiche thou haft chosen, I and my children will abide in it: but neyther Ierusalem, nor yet Rome, haue anie exception: the Prophete Effice and our Saujour Christ regardeth neyther of them : but if Rome, or if Ierusalem, or if the Pope, or if the highe Prieste reache an other fayth then out of the word of god, Beholde, I and my children, wee will beleeue the Lorde, and beare recorde against Popes and Prelates: they be all lyars. All places and all people are brought in order : if they teache thinges that the word of God knoweth not, let them beleeue it them selues: Behold, I and my children beleeue an other. And is it not (trowe you) strauge, or have not those men lost their vndetstanding, who yet runne after the cry of the Church, the Church, and beleeue a man they know not, a place they neuer fawe, a pcople they neuer heard, and a religion they know not what? But with such frowarde persons the Lorde hath dealt frowardly, and when they ranne headlong they knewe not whether, and inquired after a fayth they knewe not what, God in his iustice did bring them to Rome, the fincke in the worlde of al finhe and iniquitie, and gaue them their scholemafer to be the Pope, a man made of all abhominations and whoredomes. This is true (dearely beloued) & the Angels are witnelles with vs, this is true

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VPON THE SECOND TO THE HEBRYES. 171

but to this day, God hath not given some a hearte to beleeue, wee owe them a duetie, and let vs perfourme it vnto them. Let vs praye that God maye open their mindes, and lette vs speake vnto them the worde of GoD, that they maye learne wifedome, that at the last in their happie conversion, wee may glorifie God, who hath, and will deliuer

his out of all tentations.

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Wee must farther marke in these wordes, that the Prophet fayeth : Beholde the children which thou hast ginen mee. In that it is faid, God hath given vs to his Sonne Christ, it teacheth vs to acknowledge his free gift and grace. And let none of vs thinke, there was any wisedome in our selues, why wee I ohn.s. would choose him: nor anie constancie in vs., by which wee could cleaue vnto him: but God in his grace drewe vs, that we might come vnto him, and with his power he strengthned vs, that wee should abide with him. This is it that our Saujour Christe faide vnto the lewes: All that my Father giveth me, John. 6.37. commeth vnto me: and shewing in an other place, that his children can not perishe, hee sheweth this reason: Because my father who hath given them to me, is greater then all : and in the long prayer which he maketh for all that do beleeue, in the 17. of John, he repeateth this often times, that God his father had given them vnto him: that we by fo ma- Iohn. 17. nie instructions, might be taught humilitie, that in vs, that is in our fleih, ther dwelleth no goodnes: but that he chose vs, he did it of his free grace & mercy, which he would thewe vnto vs. And as wee knowe, that thus god hath once freely giue vs to his fonne Christ to inherit with him eternal life, to we know

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our election standeth sure, because it is according to his purpose, who hath loued vs, and is not changed for euer. But the time is past. Now let vs pray, &c.

The eleventh Lecture, vpon the 14.15.16.17.8:18.verses.

14 For as much then, as the children are pertakers of flesh and bloud: he also him selfe likewise, tookeparte With them, that he might destroy, through death, him that had the power of death, that is, the divel.

And that he might deliner all them, which for feare of death were all their life time subject to bondage.

36 For hee in no forte tooke on him the Angels nature, but he tooke on him the feede of Abraham.

17 Wherefore in all things, it behoueth him to be made like unto his brethren, that he might be mercifull, & a faithful high Priest in things concerning God, that he might make reconciliatio for the sinnes of the people.

18 For in that he suffered, and was tempted, he is able to succour them that are tempted.

Owe, after that the Apostle hath proued that our Sauiour Christ was perfect man, & dyed for our sinnes: he maketh in the 14. & 15. verses his conclusion, in plaine wordes, shewing howe he was man, and wherefore he dyed. Touching his humanitic, according to the wordes last aledged out of the Prophet: Beholde me & my children: so he conclude the of it: If then other children be partakers of slesh & chloud: euen he also in like fort is pertaker of the same. This is therefore our faith, & thus we beleeue: as we are, so is our Sauiour Christ, his nature like to ours, a reasoable soule & humane slesh in him as wel as invstaged.

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he differeth in nothing except sinne, but all is alike in him, and vs. Euen as other children, fo hee hath taken his part of fle he and bloud: a cleare and manifest place for the humanitie of Christ, and such a one as hath confounded all the adversaries of it. So it pleased the living God, he that in his meruaylous prouidence hath mercie ouer all his workes, euen he who sometime in these earthly thinges to shewe his power, maketh the flowers to spring, and fruites to growe, where they were neither lowen nor planted: he (I fay) in his great mercie and good will to man, did bringe it to passe, that our Sauiour Christ should bee made man, and by the worke of the holy Ghost should be conceyued and fourmed in the wombe of the virgine Marie: euen as all other children, as the Apostle here sayeth afterward:

Cap, 4.15 Like vs in allthings, onely except sinne.

Here (dearely beloued) we must not onely reiect the foule and rotten thoughtes of fuch heretiques, as have denied the humanitie of our Sauior Christ, but many other vaine fancies of men, who graunt in deede a naturall body to our Saujour Christ, but they give it such qualities, as no bodie in the world hath euer had . Some fay, it may bee euery where: whom God will teache better in his good time. Others fay, it may be made with fine wordes, spoke with one breath : Hocest enim corpus meum : For this is my bodie: a foolishe people, and of no understanding: and yet they are more vaine then this, they thinke it may be made of a piece of breade, without fourme or figure, and into bread they thinke it may returne againe, if the wicked doe eate it, or, if it beginne to digest in the good mans stomache.

Is this to make him like vnto vs, sinne onely excepted? Nay (dearely beloued) it is to bee drunken, or else to bee madde in dallyinge with the bodie of Christ, wee can not tell howe. But they alleadge Scripture for this, and fav: Christ hath shewed such miracles in his naturall bodie; as he walked on the Sea: he came in, when the doores were shutte : hee became invisible to the men that would have throwen him downe the hill. Therefore notwithstanding his likenesse with vs, yet he may be in euerie Church in the pixe over the Altar. In deede, if we sawe him in the pixe, as we sawe him walke vpon the Sea, there were some reason in their foolishe & vaine talke: but of things done bodily by Christ, in visible and plaine fourme, to imagine another thinge quite contrarie to our eyes and eares, what force is in such an argument, or what reason is in fuch wordes? Besides this, in all these thinges, Christ did nothing, but he hath made man doe the like, that even in this also, he might shewe his likenesse with vs: Christ walked vppon the Sea, so did Peter: he was conueyed away fouddenlie out of his place, fo was Elias: hee entred when the dores were 0 al thut, so did all the Apostles (if maister Harding say true) and came into the Chappell, to helpe Bafill to 91 h: masse. If all this may proue Transubstantiation, then Peter and Elias, and all the Apostles might be W transubstantiate with him: But the follie of this, tri confuteth it selfe, and let vs leaue it. ca

Now it followeth in the Apostle, wherefore this th man Iesus Christ dyed, & he faith : That by death he 210 might abolish him who had the power of death, that is, of the deuil. And that he might deliner all them, which for ftin

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feare of death, were all their life long subject to bondage. Two speciall vertues of the death of Christ are here fet out : one that he might vanquish the diuell : an other, that he might fet his people at liberty: which both thinges, howe they were wrought in Christe, in the wordes them felues, wee shall more plainlie fee. Of the vanquishing of the diuel, he fayth thus: That by death he might abolish him who had the power of death. The divell hath the power of death, that is, he is the authour of it: by his malicious nature he brought it into the worlde: for God made it not, nor hath anie delite in it, neyther is it good in his eyes, nor was euer mencioned amonge the workes of his handes, but from the deuill and of the deuill, and in the deuill, it beganne, and is, & bydeth: and therefore in the Apocalyps his name is given him, Abaddon, that is, the destroyer; and as death is of him, fo for this cause also hee is sayde to have the power of it, because through his manifolde tentations, hee maketh men finne, by which death reigneth: for fo S. Paule faith of Adam, being seduced by the deuill: by one man sinne entred into the Worlde, or death by sinne, and so death went over all men, because all have finned : this is it then that is faid, Christ van- Rom, 5.12 quished him that had the power of death, that is, he abolished sinne, and the condemnation of sinne, which was the kingdome of the deuill, and thereby triumphed ouer him. So Saint Iohn faith: for this cause the sonne of god appeared, that he might lose the works of the deuill that is, finne & death, which are both of the deuill: for finne God condemneth, & of death he hath fayd: I wilbe thy destruction: prote- 1. John, 3.5 fling he is author of neither of both. And how hath

our Sauior Christ done this ? euen by death: a meruailous wisedome, and an vnspeakeable mysterie, fuch as could neuer have bin founde or done, but by God alone: for what else is death, but the power of the deuill, and the verie miserie of the worlde, to make this the vanquishinge of the deuill, and the meanes to bring all happines vnto man, what was it else but his excellent vertue, who as Saint Paule fayeth, calleth things that are not, as though they were: and can raise vp light out of darknes: and fure if all men should have laide their heades togither, to wishe a plague to have fallen vpon the deuill, they could not all have deuised such another, that his glorie should bee his shame : his power should be his ouerthrowe: his kingdome, his vndoing? What could the Prophete Dauid, in all his zeale of God, wishe more against reprobate men, trayterous to Christ, and to his Gospel, then thus to wishe: Let their deintie tables be snares to take the, and let their prosperitie bee their ruine ? Euen thus Christ hath vanquished the deuil: and yet it is true, that he goeth about like a roaringe Lion, feekinge whom hee may deuoure: and it is true that John Apo. 12.17 fayeth, that he hath great wrath, and maketh cruell warre against the church of Christ: but it is as true, his strength is all weakened, and his power is broken, that it can not hurte vs: for Christ hath nowe ouercome him. And as Saint Iohn fayeth: the time

Iohn, 12.31

out, and Christ hath spoyled all principalities and Col. 2.15. powers, & triumphed ouer them, vpon his crosse. But howe is it then, thou wilt say, that his assaultes are so fearfully described, that hee is saide, to bee

is come, in which the prince of the worlde is cast

prince

YPON THE SECOND TO THE HEBRYES, 177

prince of this worlde, ruler of this darkenesse, full Ephe. 6.12. of power and authoritie, ouer flethe and bloud? Because, we should knowe, no fleshe is able to withstande him : neither was it according to the power of mortall man, that he was vanquilhed, but onely Iesus Christ of the tribe of Iudah, was the Lion to crushe him in peeces. Wilt thou know then, where, and to whom, the deuill is abolished? Before Christ our heade, and to all the faithful, that are members of his bodie. Wiltthou knowe, where, & to whom the deuill is in full power, and ouercometh? Before the naturall man, and to all those whiche in their owne strength, seeke to resist him : and therefore Saint Paule, when hee had described him in all his greatnes he biddeth streight, cast away the strength of fleshe and bloud, and put on all the armour of God: for onely by it, we should stande vp right in the day of euill. So the divell is abolished to all those that have the shielde of faith, to quenche his fierie dartes, that is, to all those which beleeue only in Christ to be partakers of his victorie. The divel is in full force to those that are Iusticiaries, trusting in their owne workes, or in the libertie of their own will. In that the divill is faide, to have the power of death, as in other places, where he is called the God of the worlde: the Prince of this darknesse: the Authour of finne, we must note this: If wee rest in finne, liue in errour and ignoraunce, followe the lustes of the worlde, or walke in all the wayes of death, then let me feare: for heere is the kingdome of Sathan, and my perill is nighe, that I shoulde bee holden in it: But if I be at couenaunt with my felfe, to have no pleasure, but veterly to hate these things:

if

if I like not to go in the pathes of death : if I love not the world nor the things of the world: if I have my delight in the worde of God, to vnderstande the mysterie of Christ, and to be lightned with it : if I hate finne, and all the enticements of it, then may I hope, I walke in the likeneffe of our Sauior Christ, and all the power of Satan is broken before me.

Where it is further faide, that Christe hath done this by his death, that by death hee ouercame him that had the power of death: wee fee a cleare and manifest testimonie, what minaner of death Christe fuffered, even that, over which the deuill had his power: the same death, which is the rewarde of finne: by bearing it, he ouercame it, and hee conquered no more then he submitted him selfe vnto: for by death he overcame death : if hee suffered no more but a bodilie death, he ouercame also but a bodilie death : wee shall all rife againe, but in the condemnation of the sinne of our soule: or if hee haue ouercome death, and the power of it, both in our bodie and soule, then Christe hath fuffered the paines of it, both body and foule, that we might rife againe from the bands of death, and live with him for euer. For this is true, by death he hath ouercome death, and he hath broken the force of it, no further, then he hath felt the ftinge of it in him felfe. Therefore, this let vs holde, and let vs fo beleeue: Christ, body and soule, was made a facrifice for our finnes : to he faide him felfe, My foule is exceedinge

Math. 26.58 forowfull, even unto death ; and at the entire into it. Mar. 14.3. Saint Marke faith : Hee began to be astonified at his Luce.12. 44 griefe, co was overwhelmed with his forrow : in which

ag mie Saint Luke faveth, His fivente Was as drops

VPON THE SECOND THE TO HEBRYES. 179 of bloude fallinge from him : and God fent an Angell from heaven to strengthen him. And can wee thinke all this came vnto our Saujour Christ, for feare of the death of the bodie? His feruants that receive of his fulnesse, doe they so casilie despise this death, that either they wish for it, to be with christ, or they reioyce in the midds of it before the perfecuter: and did our Saujour Christe him selfe, in whom is the fulnesse of the spirit, so feare and tremble at the remembrance of it? Did the Apostles sing in prison, & went away reioycing, when they were whipped and scourged? Did Paul glorie in so many tribulations which he reckoned vp? and did our Saujour Christ in the like paine, crie with a fainting heart: My God, my God, why haft thou for saken me? No (dearely beloued) it is not fo : but that which made Christe to tremble, would have crushed his Apostles in pieces: and that which made him to sweat bloud so plentis fully, would have made them fink into the bottom of hell: and that which made him crie, would have holden both men and Angels vnder euerlasting wo'

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and lamentation. If then our Sauiour Christe were (as the prophet saith) like water powred out, and al his bones out of ioint, if his hart were like wax molten in the mids of his bowels, if his strength were dried yp like a potsherd, & his toung cleaued vnto his iawes, if he were brought with his sorowes into the dust of death: sie ypon their blasphemous speaches & cursed words, which say he suffered nothing but bodily paine. I would those which are Papistes among vs, and in their simplicity are deceived with

the errour of many, I would (I fay) they knewe the wickednes of this one point of their doctrine, that

Pfal.22.14

they

they say the soule of Christ suffered nothinge but

onely for the bodies fake, as our foules fuffer when our bodies are weake, or are ficke, or die. If God impute this their ignorance vnto them, howe shall they be faued from the death of finne and condemnation? Doe they not knowe what the scripture faith? He bare our sinnes in his body, he submitted him selfe to the death of them, and by the woundes of his stripes we be healed. Did our sinnes deserue onely a bodily death? or did they not deserve the fecand death, which is the wrath of God, holdinge body and foule in an euerlasting fire? And how shall they escape it, if they knowe not this death in the body of Christ, by whose stripes they may see them selues healed? Let them pray, and let vs praye for them, that if it be the will of God, they may foone be conuetted, and knowe the vnspeakeable loue of our Sauior Christ, who was accursed for our sakes, and fuffered for vs, not onely the tormentes of his bodie, but the anguishe of his soule, and the wrath of his Father, which wounded his fleshe and spirite vnto death, and would have holden him in that codemnation for euer, if he had bin no stronger then we that deserved it. But because hee was also the Sonne of God, in whom the fulnesse of the Godhead dwelt bodily, the eternall spirit that was within him, did lose the chaines of death and hell, and mightily arose vp from the power of Sathan, of which it was impossible that he should be holden:

and he hath left those his enimies, the diuell, death, and hell, in ignominie and darknesse, and hath abolished them for euer and euer: not to hurt vs anie more, world without ende. In this hope (dearelie

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beloued) is our delight and dwelling place, & they that know not these sufferings of Christ, our soules shall have no pleasure in their counsels. And thus farre of the first benefite mentioned of the death of

Christ, that he hath abolished the divell.

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The second benefite is, that we be set at libertie from the bondage of the feare of death: For fo the Apostle sayeth: And should set them free, as many as with the feare of the death, all their life long, were bolden in bondage : In these wordes, let vs nowe confider what bondage we were in, without Christ: and what libertie wee haue obteyned through him. Without Christ, all our life is a miserable bondage: in feare and terrour of eternall condemnation to come vpon vs, for our sinne, in the daye of death: through Christ we see our sinnes purged, the diuell vanquished, death and condemnation abolished, & our felues in the libertie of the children of God, to fay, Our Father which art in heaven. This is the difference of estate betweene the children of God, and the children of this world. And what miferie (trow we) then do the wicked of the world line in? There is in deede no peace vnto the wicked, as the Lorde hath faide, when in all their life is feare and terrours when they carrie in their breaftes tourmenting furies, to holde them daye and night in feare of endkille destruction. God hath done it, and no doubte they feele it, there is given vnto them a spirite of bondage, and of feare, in which they tremble at Rom. 8,15. their own estate: they are the children of the hand- 2. Tim. 1.7. mayde Agar, borne in the bondage of her wombe, Gal.4.25. and dwell in the deferte, and are in mount Sinai, where is the burning fire, and blacknesse, and dark- Heb, 12, 10

neffe.

nesse, and tempest, and sounde of trumpet at which they tremble: for they are without Christ, & therfore must needes be in bondage, and in the feare of death all their life. But thou wilt faye: The wicked prosper and reioyce in their dayes, they are bounde in no fuch bondage, nor feare no fuch feare. Thou canft not tell, nor thou knowest not the hearte of a wicked man, how focuer he boaft in his substance, and hath peace in his riches: peraduenture there is a bitter remembrance of death within him. When Exod. 12.31 Pharaoh the proud tyrant had hardened his heart, and boafted exceedinglie against the people of Israel: yet he sawe no sooner the death of the firste borne, but he feared & trembled as theleaues in the wildernes: and I remember Solomon fayth: There is in deed a waye that a man thinketh streight and pleafant, when the issues of it leade vnto death. But what pleasure is that, and what delight? Solomon

Pro.14.13.

and that mirth doth end in heavinesse: they doe in deede strengthen them selues, & striue merueilous lie to cast out feare, sometime with one pastime, fomtime with an other; but if they could east it out as out of a cannon, yet would it cuermore returne againe and vexe their heart, that so flieth from it. Balaam would faine have comforted himselfe, with riches and honor, which he loued so much: yet was he not without feare, but at the last it brake out and Num.23.31 hcfpake: Let my foule die the death of the righteous, &

addeth, eue in that laughing the heart is forrowfull:

let my latter end he like unto theirs. So I beleeue it is with all these men of reprobate mindes, that stoare yp violence and robberie in their palaces, that fiill their tables with drunkennesse, their bodies with VI

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vncleannesse, their mouthes with blasphemie: they knowe it, I thinke, and euen as Iosua saide, with all Iosa3.14. their heartes, and with all their foules they knowe it, that the righteous mans life is better then theirs: they knowe that a groat well gotten, is better then apoundestolen: that sobrietie is better then righteousnesse: that the chast bodie is more blessed then the adulterous fleshe: that the mouth that praiseth God, giueth a sweeter sounde, then all their wicked talke: and if they knowe this, would they neuer fo faine seare off their conscience as with a glowinge yron, yet sometime it awaketh them out of a sleepe, and they see a fearefull fight of death and bondage: so that, let vs not frett our selues, because of the wicked, nor bee enuious at their prosperitie: for neither their house, nor lande, nor hidden treasure, can either take from their bodies their quartan agues, nor this care from their minde, that they thould not feare at the remembrance of their finne. And if there be anie that feareth leaft, in whom the ftronge man so possesseth all, that the thinges hee hath, seeme to be in peace, yet for all that hee is neuer the better, no more then the stalled oxe is the better, because he knoweth not that he is taken out to go to the flaughter-house: but a souden death shall have the greater feare, and therefore (dearelie beloued) feeing their condition, though wee make the best of it, is yet extreme euill : let not our lott be with theirs, but with the righteous, of whom the Apostle saith, that they are set free fro the bondage of the feare of death. But you will fay, where is this freedome? for the righteous man is yet afraide to die : not euerie one : for Paule saide, I desire to bee Phil.2.23. dif-

THE XI. READING OF M. DERINGE dissolved, and to bee with Christe : and no doubt God hath so reuealed this hope to manie Sainctes, that they despise the grave and death: howe bee it, I graunt this is rare: and it is naturall to all, to bee loathe to laye downe this earthly tabernacle, notwithstanding we are free from this bodage to feare arit, as though wee had no hope. And though wee die in bodie, yet we are free from eternall death, and no feare of it shall ouercome vs : so this is our bleffinge, not that we shall not die : but that wee shall not be holden in death : and not that wee shall not feare, but that we shall not be ouercome with feare: and he is a true Christian man that neither refuseth to die, nor yet faynteth for any feare of death: for why should I repine to give this bodie to death? I muit needes die, because my bodie is full of sinne and I will willingly die, that I may bee deliuered from this bodie subject vnto sinne: I must needes die, because I am full of corruption which must be

Rom.7.24.

chaunged: and I will willinglie die, because I would put on incorruption, that I might see God: I must needes dye, because I beare the image of an earthlie man: and I will willingly die, that I may bee like the heavenlie man Iesus Christe. I must needes die, because so is Gods ordinaunce: and I will willingly die, that I may shewe mine obedience to his will: for these causes I submit my selfe to the decree of God, who hath appointed for all men once to die,

Heb,9.27.

and I am eyther not at all afraide of it, or the feare 1.Cor.15.36 of it is not much: for I know the sting of it is gone, Gal.3. 13.

Kom.14.7

the victorie of it is loft, the curse of it is taken away, 1. Cor.3.22. that which remay neth is only profitable for vs: for it thall bring an ende of all our labours, and give vs

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vpon the second the to hebres. 185
vp into the hands of Ielu Christ. Thus it is nowe
accomplished, that here is spoken: that Christ hath
set vs free from the bondage of the feare of death:
which (dearely beloued) if we will learne & knowe,
assuredly it will worke great increase of grace, it wil
chaunge our mindes more then we are ware of, and
when we are wise hearted to see in deede, no doubt
we shalbe as bolde as Paule, and saye vnfeignedly:

f- We defire to be dissolved, and to be with Christ.

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It followeth nowe in the 16. verse: For he tooks all ot not at all uppon him the Angels, but hee tooke uppon him the feede of Abraham. These wordes are a furre: ther declaration of that he saide: Hee tooke parte th 10 of fleshe and bloud, even as other children. This 11 he maketh plaine thus: He tooke not (I saye) anie nature of Angels, but he tooke the nature of Abraic: ed ham, and was of his feede: naming Abraham, both in respect of the promises which were firste made cs personally to him: and because by his name, there oe was more weight to perfuade the lewes that he was ld their Messias, and by example the doctrine is more ıft plaine, and in deede it is verie plaine : as other chilic dren tooke fleshe, so did hee, fleshe I saye, not the ce nature of Angels, but the seede of Abraham. And c, y if the Apostle conclude all this, of these wordes of the Prophete, Beholde me and my children, what may of we conclude, and howe boldelie of the wordes of Matthewe ? Abraham begate Isaak, Isaak begate la-, cob, Iacob begate Judas, and so foorth, till he came to C the virgin Marie, of whom Christ was borne. How faithfullie may we beleeue it, that hee was borne 2 man as other children were? And how boldly may 1 wee detest all the madnesse of Martion, Maniche,

Nestorius, Eutichus, Apelles, Apollinaris, Ennomius, Cerdo, Valentinus, the Pope him selfe: and all their disciples, who have so manie wayes denied

It followeth in the feuenteenth verfe: Wherefore

the true humanitie of Christe?

in all things it became him to be made like unto his brethren, that he might bee a mercifull and faithfull high Priest in things concerning God, that he might make reconciliatoin for the sinnes of the people. In these words the Apostle sheweth an other necessarie cause why our Saujour Christ was man: that by experience of our infirmities, he might bee mercifull, and faithfull to worke the reconciliation betweene God and vs: and so concludeth this disputation of his humanitie, applying it nowe vnto his priesthoode, as before particularlie he had done to his kingdome, and prophesie. These wordes: He ought in all things to be like unto his brethren : which are repeated again Chap.4. 15. they are to be marked of vs, that wee fee how expressie still the Apostle vrgeth, that chais is a verie naturall man, altogither as we bee, except fin : like nature, the fame fleshe, like affections, the same soule, like properties of bodie, the same hunger, thirst, and other desires. And as he is now, so we thalbe, our bodies glorified as his: nor his no more infinite or in many places then ours shalbe: & thus it was necessary it shold be, that he might be a faithfull high prieft, to recocile vs, euen vs body & foule vnto god his father. It followeth in the 18. veries For in that he suffered, when him selfe was tempted, bee

is able to succour those that are also tempted. These

wordes thewe the cause of the former fayinge, why

Phil.3.27.

our Sauior being made man, was so much the more

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meete to be a faithful mediator vntovs toward God: for being man, and him felfe tempted, hee felt our infirmities, and hadrhe more compassion toward vs. Other thinges wee haue to note in the 17, and 18. verses, which the next time we will more speake of. Nowe let vs praye. &c.

The twelft Lecture, more upon

the two last verses, and vpon the first verse of the third Chapter.

17 Wherefore in all thinges, it bohoued him to be made like vnto his brethren that he might be meresfull & faithfull high priest in things concerning God, that be might make reconciliation for the fins of the people.

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18 For in that hee suffered, and was tempted, hee is able to succour them that are tempted.

CHAP, III.

1 Herefore, bolie bretbren, pertakers of the beauenly vocation, consider the Apostle and high Prieste of our profession, Christ Jefas.

He Apostle (as I faide) shewed in the se last verfes, what profite is vnto vs, in that Christ became man : for to he was made a mercifull & faithfull high Priest. The meanes of this faithfulnelle was, for that he having experience of our temptation, had the more compassion on vs, to deliver vs. Heere we are first taught, that Christ became a faithful high priest for vs, because he was man lik vnto vs: fothat who foeuer denyethour Saucor Christ whave rous athing anaturall bodie like vnto ours, he also denyeth that it is to denie heis either a mercifull, or faithfull mediatout forvs; that Chate for fo it pleased God to inftruct him according to his hacha name manhood, that by experience and feeling, he should vato out

learne to have pitic on others : he calleth him merciful in respect of the affection of his minde, which was full of compassion toward vs: he is called faith full in respect of his constancie, who would never leave vs. till he had brought vs into eternall life. In all this we must learne howe to doe good vuto our brother in affliction; and thefe two thinges in our Saviour Christ, we must carefullie keepe, if we will bee righteous after his similitude. Wee mult iovne viito all our doing, a loue and compassion to our brother in his wante, and a constancie in well deferring, that our love bee not wearied with paint and labour: for without loue, what focuer I doe, it is nothing : no, nor though I gave (as Saint Paule Cor. 13.4. faieth) all the goods I have vnto the poore. And, I pray you, is not this the law of God? Lone thy brother as thy felfe, wherein all our ductie is taught vs betweene man and man. What then though I doe no murther, or fteale not, or fpeake not euill, though ! helpe the fafety of my brothers life, though I maintein his estate, though I bring him increse of goods, though I care for the puritie of his body, though I mainteine his good name? Except I have in all this an inward loue & affectio to do it to him with fuch a hart as I would have another do the like to me,& to be grieued with all his hurt, as though I my felfe fusteined it; except (I fay) some measure of this love & compassion be in my doing, my doing hath none account in the fight of God. Marke this (dearely beloued) and teache it your children; and I would our fathers knew it wel, that boalt so much of the good works of the old world. There is no good work vnder the fun, but that which is done in love & compal.

VPON THE SECOND TO THE HEBRVES. 189

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passion of minde: and were their works such wherof they brag, when they gave the rich altar clothes and vestiments, the colly hangings for their chancels, their bels, their gilded croiles : when they carued curious images, and cloathed them with goldfmithes worke: when they builded chappels and chanteries : when they wente farre on their knees, gaue riche gifts vnto fhrincs? In all thefe workes fo much magnified, wher was mercie? what loue, what compassion was there in them? They pitied not (I am fure) the pouertie of lime & stones, to cloth the fo gorgeouslie: nor they pitted not the priest in his furred gown, to put vpon him a cope of great prices and for all men in the world, let him speak that ever was the better for it, whose bodye was the warmer for the coftly clothinge of the church walles? whose house was the lighter for the torches & candels about the altar? whose head aked the lesse for the goodly garland of an image? or if ther were in al this no profit to my brother, no loue, no copassion of the thing to which I gave a gift, how could thele be good works that had no goodnes in them? For I think there is no man fo vain that will think he did these things vnto God: that were vnspekable blindneffe, to thinke that with the giftes of golde and filuer I could please God : he gave no golde nor silver for our raunfome, nor he will take none for recompence of our finnes. The Prophet plainly fayeth, All Pfal. 16.2, my goods can bringe nothinge unto thee, O Lorde. And howe doeth the Lorde him selfe reiect such vaine thoughts of our harts, when he faith, If I be bungrie I will not tell thee: and fuch other like speaches in the aftie pfalme, commanding expressie, if we will doe N₁

good with meate, drinke, cloath, golde, filuer, &c. bestowe it vpon the necdie brethren : for God taketh no fuch giftes at our handes. And therefore (dearely beloued) all these good workes of which you have heard fuch boafting, before God they are as nothinge, and there is no goodnes in them: for neither is there any mercy in such doings, & withour it, it is impossible to please God in thy deeinge. And thus wee fee their workes, euen their greatest workes, and of supererogation, when you have weighed the wel, they are found lighter then straw. And their workes of dignitie next vnto thefe, they are of the same forte, of no value, as light as vanitie it selfe. Such are their penie or groate doles, when the man is dead, that his executours vie to give for his foule. Was there ever follie like vnto this? No worke is good without loue and copassion of mine owne fleihe: yet then is the work done for me, when my fleth is without fense, and when ther is no compaffion or feeling left within me. But God is iuft,& for so fruitlesse a worke he gaue a helplesse reward: they bestowed a verie idle liberalitie, and God recompenced it with very idle thankes, that for their benefite the foolish people should say, Lorde haue mercie on his foule: for whom I think they prayed not all the dayes of his life, when the acceptable time was, and the daye of health (as Sainct Paule faith) in which they might haue bin hearde. But God at the last hath vilited vs, and this vanitie is scattered awaye: I would the remembraunce of it were gone with it. An other propertie is here attributed to Christ, that he was faithful, that is, constant, & vnmoueable in his love, till he had finithed

Cor4.s

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our reconciliation: a lesson vnto vs, that lone should not faint within vs, nor we bee wearie with the labour and trauell of it: for true it is love is not an idle affection, to fay, I would be were well, Or, God helpe bim: but loue is painefull to helpe in time of neede, and well willing, that no paine can weare it. So Saint Paule faith: Eternall life is given to them which looke for it, in continuance of well doinge. Rom. 2. 7 And in another place he biddeth vs not to be weary Galdon of well doing : for we shall reape the fruit of it, and not be wearie : a thing (dearely beloued) confessed of all men, yea, the very Gentils knew it, that all my well doing is nothing worth, if at last I would leave my brother in miserie, and not helpe him fill. But it is a thinge practifed of verie fewe, when I have once or twife trauailed in my brothers caufe, not to be wearie, but to helpe him still: this corruption of the worlde, let vs take heede of it, and correct the frowardnes of our owne nature. Tell me, I pray, if I fawe a man like to drowne in the middes of the Thames, what if I came vnto him, and brought him nigh to the shore, and then left him drowninge by the banck fide, what good did I to him? Sure, no more then he that looked on, and let him alone in the middes; only I made him languish with a vaine hope, whereby his death was the bitterer. And tell me thou fainting wearie friende: if Christe should have done so with thee, how great had bin thy miferie? If he had endured for thee the paine of his bitth, the travel of his life, the affliction of his flesh, the reproches of men, the tentations of the dinel,& then had left thee in bondage of death which thou couldest not escape, what hadft thou bin the better?

192 THE XII, READING OF M. DERINGE

Let vs learne then to be faithful as he was faithfull, & endure to the ende in well doeing. I speake this with greefe, to see the worlde, how every man is left in his righteous eause: faire words & goodly countenances are not hard to gett, but a faithful hart to deliver the inst out of trouble, I have seene it in Christ: I have not else found it in one. Yet this I am sure of, he that is faithfull in this behalfe, he is like vnto Christ, and Christ liueth in him. And thus far of the last verses of this second Chapter. Now let vs come to the third-

Chap-3.1.

Herefore, holie brethren, pertakers of the heavenly cal. linge, consider the Apostle and high Priest of our profes. fion, Christ Iefus: Nowe the Apostle leaueth to make any further description of the person of Christe, whereof we have heard, and beginnerh a more parricular declaration of his offices: and first, how he is our Prophete, to the 14. verse of the next chapter. And now let vs learne to be fruitefull hearers: and this exhortation, let it make vs wife, that carefullie and diligently we may hearken, and learne the myfterie of the Lord Iefu, in which wee be faued, that we may have the testimonie in our selves, that wee be the children of the newe Testament. boly brethren, &c. Let vs marke diligentlie euerie worde, in this excellent exhortation: for they are not onely a wife perfuation to moue vs to care and diligence in learning : but the exhortation is to gathered out of the former doctrine, that this one sentence is a plaine exposition of all the doctrine raught before from the eleventh verse to the end of the chapter. He fayeth firste : Therefore, Or, for this eaufe: as if hee would faye: Seeing it is fo with vs, freing God hath received vs into this grace, feeing fuch

fuch an excellent prophete is given vnto vs, let vs heare him. So in the heft word he sheweth, that this exhortation is according to his former doctrine. Then he calleth the, Holie, alluding to that he spake in the eleventh verfe: He shat fanetifieth, & they that are fanctified are one to reach vs that we be holy, that wee are one with Chrift and that by his spirit sanchifying vs, we be received into his felowihin. Hee calleth them brethre peating that he taught in the 11.8012. verle, that Christ hath taken our nature, & we are cuen as his brethren, fellow-heires with him in the kingdome of his Father; and that this is the meaning of Brethren, the words followinge deplace. Partakers of the beanenly calling : thefe wordes hewo what brotherhood he focaketh of thatis, a heatenlie brotherhood which wee have with Christe, for Christ the sonne of God, who hath brought downe heavenlie giftes, hach impariett himselfe vnto vs,& made vs fellowes with him in thefe heavenly bleffungs: first revealing his fathers will, then defending vs from our enimies; and at last presenting vs. faultlelle before God, abdittning the divel and the feare of death, of which heavely gifts he spake in the 12. 13. 14. &1 s. verles, After he addeth, The Apostle & high priest of our profession In these words he teacheth what offices he had before atributed to chrift, in the texts aledgedsfirst that he is our propheticalling him by the name of Apostle, that is, the mellenger of god to teach vs our profession, verife 12. then thar he is our priefteto prefent vs.beforeigod, as werfe 13. And although, as I have often tolde you, his kingdome is also manifeltly proued by that is said afore: yet by this place ligather, that the Apostle hath especially and

to learne carefullie for great a mysterie, do an med I Now let vs confider further this exhartation, to fee what profitable thinger we have to learne in in where we are first called, Holy Brethren, we may see in these wordes a good image of the Churche of Christ: Breibren (as is faid) noteth our vnitie with Christ our head, by the participation of his spirit, lo the Church is a people graffed into Christ, that is, made members of Christ, and fanctified with his spiric This is our knowledge of the Church, which is true and eatholique: it is not in any observation of time, of place, of person, but where this brother. hoodis, a people loyned to the Lorde lefus, and fan-Cliffed by him, there is the church : to talke of any places, it is great follie, Christe will not have his church to be knownedy countrie or kinred, or respect of persons, but onely by this, that they are graffed in him, and made a holy brotherhood. And here let vs learne what is true holineffe, cuento bee made partakers of the holineffe that is in Christe: for he hath fanctified him felfe for vs, and is made vnto vs our funchification of God, without whom we are flesh and blond, the cogitations of our heart bent to evill; and all our righteouines as a Hefiled eloath. Por if the Angels that are greater then wee in all power and excellencie, can not instifue themfeluesin listight; what can wee doe; (as Eliphas faith) that dwell in houses of clay, whose foundation is in the dufte, and who shalbe destroyed before the mosth? The Lord harh no need of our worker,

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nor they shall ever come in account before him: for if one man could doe all that all fleshe hath ever done, yet still he might fay, hee were vnprofitable. The great inflice, fortitude, temperance, liberalitie; and all other vertues, which to abounded in some of the Gentiles, what have they to glorie in them? Nothing at all before God: except they fay, as Paul witnesseth of them: When wee thought our felues wife, we were verie fooles. And why was all their doing nothing worth? Because they sought their righteousnes in them selves, and were not of the brotherhood of Christ, to feeke al their holinelle in his person. Euen thus (dearely beloued) and none otherwise, it is with all Iusticiaries in the worlde, whether they be Gentiles, or whether they bee Papifts, in their righteousnesse they are defiled, and in their wildome they are made foolishe: if they feeke their holinesse in them sclues, or instific the works which their hands have brought forth. And let no man, be he never so holie, if hee were as good as Paule exempt him felfe : for Paule him felf confelfeth this with vs, that whatfoeuer he could doe, hee would accompt it but as doung, that he might have Phil. 3.2. the righteoulnes, not which was of him felfe, but, that which was by faith in Iclus Christe, that hee might be of this brotherhoode, and as he faith, that he mighe be found in him. This is the true rule of holinelle, otherwise to talke of our grandfathers & fathers, what good workes they have done: it is to hewe forth our owne ignoraunce in the fayth of Christ. For what have our fathers done, but Socrates, Ariftides, Scipio, Fabritius, and a thousande among the Gentiles did as much? Or, if they had done

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done neuer fo much, if they had gine al their goods to the poore, & their body to the fire, what then? Except they had bin brethren with lefus Christe, one with him, & fought for their righteoufnes by faith in him, they had no holines in them. And I marueil how this being so plaine, so many yet can be deceiued, to loue still that idolatrous nation, which teacheth the to glorie in their owne works : and let no man think we flander the, or that they give not this glorie to their own workes: for their own words testific against them: they have named it distinctlie, Opus operation, A worke wrought of it felfe, without grace, without (brist, without fayth, Opus operatum., The thinge done it is meritorious. Did euer Pagane attribute more to them felues? Then we may boldly conclude against them, & our Saujor Christ shalbe our warrant. They are not of god, because they seeke their own glorie: and let vs gine glorie vinto God, to acknowledge all our bolineffe to be in this brotherhood, as we be one with Christ, and Christ with vs, whom God hath given a fanctification vnto vs.

In that we are laide, to bee Partakers of the hea-Menlie calling : we must consider what is the honour offered vnto vs: and that we be not dull of hearing! when such a bleffed founde is brought vnto our eates. If we were called to vile things, wee might stop our eares, but having a heavenly calling: they be, and let them be excuselelle that despise it. It was an viuall persuasion with Saint Paule, to put the churches in mind of their calling they had of God, to firre them up the more willingly to followe it. I befeeche you brethren (faieth hee to the Ephelians) walke worthie of your calling, in which you are called

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And of him felfe hee testifieth to the Philippians, that his continuall travaile was to bee carried to the price of his high calling of Goo, which was in Phil. J. T4 Christ Iefu: fo let vs also be inflamed with the loue

of our calling, to followe it, leaft it come vppon vs allo, which was spoken in the Prophetes: See you Ad. 13.40.

despifers, and maruaile and vanishe away, for I will worke a worke in your dayes, a worke which you will not beleeue, though a man should tell it you. Wee have not to deale, as our fathers had, with men

that preache lies, and are learned to tell tales, and happie had they bene, if they had rejected them: but the Sonne of Gop is come vnto vs, and hath

called vs with a heauenlie callinge, and yet againe his voice buth shaken, not the Earth onely, but alto Heaven. And howe much thinke you were it better for vs, that wee were againe in the darke

dayes, and blackneffe of our olde superstition, then thus openly to heare the Gospell, and little or nothing to give heed vnto it? But this is a case almost desperat, and when we speake, wee are almost without hope. Wee have so many yeares despited this heavenly calling; and lewde men, lewde I may wel

who take fuche libertie, by reason of their riches & ticles, that they dare openly blaspheme the Gospell, and contemne our Church and congregations, and no man is to controll them: for this cause, (for my part) I am nighe persuaded, that God will cut off

val them, though some be riche, and some be high,

this generation, whom hee hath loued, and raife vp another, which yet hee will bleffe more, and they shall bring a discipline into his Church, which

thall stoppe the mouthes of these mightie giants, which

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which think by their strength, to do what they wil But I leaue this to the Lorde, who doth regarden N

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Where Christ is faid here, to be The Apostle and high priest of our profession: we must learne this, the we that be christians professe no other teacher, no no other Saujour: but this is all we beleeve, and al we speake, that Christe is both our wisedome and our instification: his worde is ours, his doctrine i ours, his wisedome is ours, we professe not one ior or one title whereof he hath not bin an Apostle vn to vs : and who focuer he be, that teacheth vs other things, then what Christ hath taughtlys al, he is not of our professio, nor of our brotherhood: and more then this, we are fure he teacheth nothing but vain illusions and imaginations of men: for all treasures of wisedome and true knowledge are hid in Christ. And seeing it hath pleased him to bee our Apostle, who is the sonne of God, the brightnesse of his glorie, the ingrauen forme of his substance, the heire of all thinges, the maker of heaven and earth, farre greater then Angels; howe vnthankfull be wee, if his doctrine be not our profession? Nay, howe mad be we, if we will change him either for any other, or els for all other? What so euer glorious names they bring of Fathers, Doctours, Counfels, & fuch like boatting wordes, we neither knowe them, nor their names : if they be ministers of Christ vnto vs, their feete are beautifull, and their names are honorable if they be their owne ministers, we know them not nor all their glorie: if they fay, they bee Doctours, we may well fay againe, they are but Pharifeis that will be called Rabbie. We have no Doctor but one, and that is christ, & he is the Apostle of our profession. Now.

VPON THE THIRD TO THE HEBRYES.

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Nowe, where the Apostle calleth Christ the bigh Priest of our profession, as we have learned before, if he be our Apostle, we have no other teacher: fo we learne here, if he be the Priest of our profession, no part nor parcell of the office of his priesthoode wee may give to another, but professe it clearly, that he is our Priest alone. And as the Priest is ordeined to make facrifice for finne, and to be a mediatour betweene God and man: fo all this worke wee must leaue wholy vnto him, knowe no other, receive no other, professe no other, vpon whom wee will laye this reconciliatio, to purge our finnes, and to bring vs vnto God, but Christ alone: for he is The Priest of our profession, he hath washed vs from our finnes, he hath loyned vs vnto God, let him haue all the praise of this faluation. Let vs call all the world into a reckoning, who foeuer they be, Popes, prelates, abbats, monks, friers, heremites, ankers, their indulgences, their pardons, their bleffings, their orders, their garmentes, their vowes, accompt all their workes, prayers, fastings, meditations, pouertie, nakednesse, and al the chastisings of their bodies: if in all this laid on a heape, thou feekest to counterpeise but the least iot of thy sinne, thou makest thy selfe thy priest, and art an hypocrite or an hypocrits difciple, and hast denied Christ to be the Priest of thy profession: for if hee be thy Priest, hee is thy Priest alone, purging all and enery one of thy finnes, and hath neither fellowe, nor helper in his worke : but as he hath faide, so he hath done: and he hath troaden alone the wine-preffe of the wrath of God. Beware therefore (dearely beloued) of fuch doctours, & of fuch doctrine, which in the question of forgiuencile

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nenesse of sinnes, carrie away your senses to anie man, or worke of mans hande: for it is but fubtiltie to make you blinde, that Christ should not be the Priest of your profession. And as it is thus in the purginge of our finnes, fo in beeing Mediatour betweene God and vs, to offer vppe our workes, out prayers, and vs our felues faultlesse before his father, there is no other but he alone: for if al Angels would present our prayers, yet they could not, our thoughtes are fo euill, and our wordes fo vncleane. that the Angels of God can not make them righteous in his fight. But if Christe give vnto vs his spirite, to minister sighes in our heartes: and in his owne righteousnesse in whose mouth was no deceite, will fanctifie our prayers, which are of polluted lippes: then we have a free enterance vnto the throne of grace : for he hath fanctified him felf for vs, and what soeuer we aske in his name, wee shall obteine: for thus neither our prayers are of vs, but they are of the spirit of God, neither are they prefented from vs, but from him who is our Mediator, and giveth them his owne righteousnesse to make them accepted: and thus in his holie and vnfearchable wisedome, findinge a meanes to sanctifie with his holines all that is ours, even vs our selves also hee hath fanctified in him felfe, and given vs the righteousnesse of his humanitie, to bee righteousnelle vnto our flethe, and so presenteth vs vnblamable vnto his Father. Thus Christ is the Priest of our profession, and in all Christianitie there is no other. It greeueth me heere, to fee the fubtiltie of some, who with coloured words deceyue the hearts of manie that are not cuill. When they would pull

VPON THE THIRD TO THE HEBRYES. pull this profession out of our mouth, they speake not in plaine wordes, to bidde vs denie that Chrift is our Priest, for then wee would hate them therefore to keepe their credit, & yet to worke their milchiefe, they ftammer in their toungs, that the fimple should not perceive them, and they fay, a Mediatour (which is one part of his priesthood) is of two fortes, one of redemption, and so is Christe alone: another of intercession, and so are all the Saints and Angels. Thus they stop the mouthes of ignoraunt men, & then with a harlots forehead, boaft in their lyes. But when you meet these Rabbines and Apofiles of their owne profession, aske of them what they meane by a Mediatour of intercession: they may as well fay, an interceffor of mediatio, for both are one: and it is (as the Logicians call it) a meere nugation: For where there is one Mediatour betweene God and man, the man Jesus Christ, it is his office to redeeme vs from finne, and to make intercession to God for vs. And they rob him of this last part of his honour, who make you beleue it is a seuerall thing belonging to an other: asby example we may make this more plaine. It is the office of a king to rule ouer body and goods, in which cause God commaundeth our obedience: now a froward person, that would denie to pay his tribute, hal fay, a King is of two fortes, one ouer the bodie, an other ouer goods: my bodie I graunt to any lawfull feruice, as due to our King: but our Kinge is not onely the Kinge of our goods, and I will bestowe mine otherwise. Doe you not see what follie is in this? because God hath submitted to Kinges, two

thinges, bodie and goods, therefore, to fay, there be

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two fortes of Kinges? Euen fo, God hath made a Mediatour, both to redeeme vs, and to present vs vnto God: and they blinde your eyes, and tell you there be two fortes of Mediatours. Surely, euen with as good reason they might say: because a man hath bodie and foule, there be two fortes of men one of a bodie, another of a foule: but to let fuch deceiuers go, let vs confesse a better fayth, and acknowledge that Christ is the one and whole Priest of our profession. And here let vs not forget this; that our religion, our fayth, our hope, is called our profession: so he calleth it again in the fourth chapter, verse 14. and againe in the tenth chapter, the confession of our hope: whereby we learne, except

we professe it, it is no religion, no hope, no fayth.

Our profesfion.

The Prophete layeth : I have beleened, therefore! 2. Cor.4.13. have foken : and S. Paule maketh this common to vs all: we have also beleeved, and therfore have we Spoken: and Saint Paule fayth to the Romanes: As Rom. 10.10 in heart we beleeve vnto righteoutnes, fo in mouth

we confesse vato saluation: and Saint John faieth, .I oh.4-15. who fo euer shall openly professe that Icsus is the fonne of God, God dwelleth in him, and he in God. And who so ever he be, that for any feare of man, or for any cause maketh it not knowen that thus hee beleeueth, or will not professe his fayth, the scripture testifieth against the thoughtes of his heart, & fayth plainlie: He loueth the glorie of man more, then the glorie of God. Let vs not bee guiltie of fo great finne: for this cause the calling of the Gentils

> was fo greatly magnified, because the name of god should be great from one end of the earth to the other. Howe doe we holde our peace, if we be called

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in this couenaunt: and not onely so, but what creature is there, which in his dumb nature sheweth not out the praise of his creatour? The beasens declare the glorie of God, & the firmament sheweth his handse worker how should then man, of whom God hath bin especially mindfull, ty his tongue, so excellent a member of his bodie, and not with it speake fourth the praise of god, & make the world his witnesse what faith he hathin Christ? But of this I spak before in the xi. Lecture, and upon the 12. verse. Now let us pray, &c.

The thirteenth Lecture upon the

2.3.4.5.6.verfes, to thefe words: Whofe bonfe, &c.

Who was faithfull to him that hath appointed him, enen as Moses was in all his bonse.

For this man is counted worthic of more glorie them moses, in as much as he which hath builded the house bath more honour then the house.

For every house is builded of some man, and he that bath built all thinges, is God.

Nowe Moses verily was faithfull in all his house, as a sernant, for a witnesse of the thinges whiche should be spoken after.

But Christ is as the Sonne, over his owne bonfe, &c.

Tolde you, the Apostle in this Chapter, beginneth a speciall discourse of the prophetic of Christ: first (as you have heard) making an earnest exhortatio for vs to hearke vnto him. Now, he goeth forward & teacheth what maner of Prophet chast is, & how we ought to account him. First, that he was creeined of God: next, thathe was faithful in his calling, for he saith. He was faithful to kim that apointed him:

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for in that the some of God was (as we have heard) thus made ma, this was gods appointment to make him our Propher; and in that hee was appointed of God, he is set forth with his warrant, that he did not glorifie him selfe to be our prophet, but his father gave him this honour by his glorious voice sounding out of the cloude: This is my beloned some in whom I am well pleased, heare him: and let vs take

Christ ordeined of God to be our propher.

gaue him this honour by his glorious voice fourding out of the cloude: This is my beloved forme in Whom I am well pleased, heare him: and let vs take heede, not to refuse, or despise him, that is thus fent of God, and speaketh from heaven, least we should be found to friue against God. And heere, that it is faid : God appointed him: we fee the roote and fourtaine of this love, that Christ should come a fautour among vs. It was not onely in the person of the son, who gave his life for his theepe: but it was also in the person of the Father, who so loued the worlde, that Hee gane his onely begotten Sonne, that enerie one Which beleeneth should not perishe, but have life enerlafling. So that we knowe, as the worke & instrument of our faluation is in Iefu Chrift, god and man, who was crucified for our finnes: fo the first cause is in God the Father, who according to his own purpole and will, hath predeftinated vs in Christ, before the foundations of the world were laide, that we should be vessels of honour, to set forth the praise of his glorie, who had mercie vpon vs. And as we mult giue vnto our Saujour Christ, the glorie of our redemption, in the facrifice of his bodie, or elfe wee denie him to be the Sonne of God: fo we must gint vnto the Father, the praise of his mercie, that hath freely loued vs, and predeftinated vs eternallie vnto life, or elfe we denie that he is the father of our lord Ichi Chrift : for as this is our profession, that Christ hath

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hath done the decde : lo this is our profession, that God the Father hath appointed him vinto it. And as the Apolle speaketh here, that God appointed him to be our Prophet : fo our Saulour Christeeuer acknowledgeth, that he was fent of his Father.

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The fecond thing here withelled of Christe, and in which we are affured he is our only Prophet, and we are prouoked to heatken with him, is, thit Hee was fauthfull in all the house of God: This faithfulnes is trueth and integritie in discharge of this office committed to him, wherein he fet all his care and

industrie, that he might bee founde faultleile, that like as he was fent of god to be a Prophet to reueale his will: fo he did faithfully perfourme it, teaching

onely the doctrine and ordinances of his Farher: as in manie places Christe testifieth this faith in his

doing : My dostrine (fayeth he) is not mine, but his lohn 7.16. that Tent me. Againe, I doe nothing of my felfe, but as lohn 8.28.

my Father hath taught mee, fo f fpeake. And againe: The words that thou haft given mee, I have given them.

How diligently then ought we to heare such a prophet, as hath to faithfully fpoke? And here we have all a verie good lesion taught vs, in the person of

Christ, to what calling focuer we be called of God, in the fame let vs be faithfull: if wee bee preachers, faithful preachers: if we be princes, faithful princes:

if we be judges, faithfull indges if we be treafurers, faithful treaturers: if we be marchants, faithful mar chants: whatfoeuer we be, faithfulneile must be our

praife : for as S. Paule requireth of all, He that hath Rom. 11. an office, let him be deliget in his office: to he giveth this

as the praise of al diligence it is required of every dif 1. Cor.4.1.

penfer, that he be found fathfall and every vufauthful

fernant shalbe condemned in his worke, in the day that his accompt is called for : for he that hath bin vnfaithful in things of this life, which are fraile and fewe, how can he thinke there shall ever be comitted vnto him eternall things, & infinite in number.

And we must heere also marke, that it is saide of Christ, He was faithful to him that called him, that Anaccompt is to God: for vnto God wee must make our acof our offi- compt of every worke. It is true, that Kings make

ces isto bee made to God.

their under-officers, but the offices are all of God. Kinges serue to appoint the persons in this ministerie of man: but God alone appointeth them their worke, which is the ministerie of his justice, and the safetie of his people, of which he also will aske an accompte, and before him wee doe all that we doe. When Iosaphat king of Iudah appointed his judger and officers, he giveth them this charge: Remem. ber that now you execute not the indeements of man, but a. Cro. 19.6. of the Lord. Therefore in every office, thou bearest the image of god, & nothing must make thee break the righteournes of it: nor thy profite, not thy pleafure, not thy kinfma, not thy friend, not thy Father, not thy King: for if thou doe, thou haft finned, and thy fin will finde thee out in the day in which shall be faid : Come give account of thy flewardshippe. The

Prince may fett thee in the feate of iustice, but the prince must not make thee peruert iustice: hee may give thee an office, but hee can not give thee thy Quietus eft, for the vnfaithfulnes of thine office : if Magistrates and officers knew this, they would not fo ambitiouslie sue, as they doe, and when thy had obteined, they would be more faithfull then they are: but this is a desperate disease, and for me let it

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grow till it be rottennes in their bones : I speak not in hope of any amendment, but I beare witnes of their fin against the day of vengeance. Further I say nothing, they have made their gaine their god, and with the idoll to which they are joyned, let them alone. In this matter of faithfulnes which wee haue in hande, let vs learne this, that as it is necessarie in all, so it is especially necessarie in the minister. And to the end that we may all learne what is the faithfulnes of a minister, let vs see what was in Christe,

whose faith is the example for all to followe.

It followeth : He was fuithfull as Moses in all his Exod. 19.42 house: What was the faithfulnes comended in Mo- Num. 10.1. fes? That he did in every point, accordinge to that which God had commaunded, and pretermitted nothing of all that the Lorde had saide. This was then the faithfulnesse of Christ, to doe nothing but The faithat the will of his Father: and this Saint Iohn wit-true mininesseth expressy in many places, that Christ did and ster. faide all things, according to the word and will of his Father. And thus Sainct Paule, when he would thewe the faithfulnes of him felfe and his fellowes, hee fayerh : Hee maketh no marchandise of the 1. Cor, 1.17. worde of God, nor mingleth it, as Vinteners doe their wine, but speaketh as from God him selfe. And in another place hee fayeth : Hee doeth not mingle deceipt with the worde of God. Nowe, the 2. Cor. 4.2. worde it selfe is called by Sainct Peter, the milke that is without all deceipt, shewinge, whatsoeuer is else of man, it is falshoode, and no sweete noutithment of life in it: therefore he that is faithfull, speaketh onely the wordes of Christ, as Saint Paule layeth, in cleare and manifest declaration of trueth.

And expressely in plaine wordes this is tabglit vs by

Paule, in the first Epistle to the Thessalonians saying Our exhortation was not by craftine fe, nor by degen nor by vacleanes: but as god allowed of vs to comithis goffelle unto vis, fo wee fpake : not as fludyinge to pleafe men Aute to pleafe God, who tryeth our harts : neither ener did wees e: ther flatter you (as you brown nor fought subtilemeans to Winne outh visto our fitues (as God is our witneffe.) Heere is the image of this faithfull minister like vnto Christ, one that preacheth nothing but the word of God, nor for any cause but for Gods glorie. How many ministers knowe this, the Lotd alone can tell: but how fewe follow it, all we this day are withefles. And I may almost say here, as I said afore of officers: I speak not for any hope Isce of ameds: for lassure you it is almost with vs in the ministery, as it was in Esais time with the people of Ifracl: The whole head is fich othe whole heart is beaute, fro the fole of the foate to the crown of the head ther is nothing whole therin best would O (wellings, of fores full of corruption from the pricites of the highest chaires, to the beggerlie curats of the countrie, a generall neglecte is of this faithful read ching of Gods people: ((For a number of those that are chie fest & wold have greatest account, their faith is nothing in this behalfe, the multitude of their but fineffe hath filled them forfull of dreames, that they cannot fee thousande thousandes dye before thema which never knew the Lordsprayer. The hexedegree vnto thole, fet their minds on their diffes, they ftand at their Lords tables, wayting for benifices, & holde them with pluralities & like dispensations, hameful thinges to heare & curfed thinges to vie: by libertie of which they have cast their faith away, and leave

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VRON THE THIRD TO THE HEBRYES. Godspeople to die in their ignorance: and for other poore curats in the countrie, they are fuch as most of them if they were to hire, would not finde a place. to keepe theepe that cate graffe and carrie wolle, fo vnfit they be to feed the shepe of christ. Is this faithfulnes trow you? or is ther any hope to fee it meded? The Lord that can, vouchfafe to will: for we fee no helpe in man . But this is the vnfaithfulneffe of out maners: wherein yet though wee be a griefe to out, brethren, yet we are not ashame to our enimies: For they in thefe worldly things do infinitely exceed vs. We have gratious Lords to much occupied in world lie businelle : but we have no free princes. We have foft cloathing : but we have no scepters. Wee have Palaces: but we have no Cattles of defence. We have feruing-men with fwordes & bucklers: but we have no garifon of foldiours to warde about vs. And wee. haue pluralaties ; but wee haue no tot-quots. Weehave non-residents: but I know no dispensations to laye-men or boyes. And we have poore curats : but Lirust fewe drunkards or sodomites, such as served at their alters. There are amonge vs Bishopprickes, that have comendams; but there was never one of vs Archbishope of Yorke, Bishope of Winchester, Abbotof S. Albons, & Lord Chancelor of England as Cardinall Wolfie was. This I fay, left any should millike our trueth for the faults of our men, for in our aduerf tries tentes thefe fowre vines are planted and growe; and wee have but eaten of their grapes. But thus muche of this parte of vnfaithfulnesse which is in our manners, either neglectinge our

proper charge, or preachinge not fincerelie, but

as Saint Paule faith, by occasion.))

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The other and greatest part of vnfaithfulnesse.is. when wee corrupt and defile the worde of Gon committed vnto vs, to mingle it with our owne deuices, and bring it into small accompt, that wee might magnific our owne traditions: this vnfaithfulneffe we pray day and night, that the Lord would keepe it from vs, and wee exhort you, in the name of the Lorde, receyue the worde ingraffed in you, which can fane your foules, and receyue the immortall feale which is the worde of the living God, by which you may be regenerate, and wherein you have the power of God to faluation, through a pure faith : and haue no truft in man, for euerie man is a liar. This faithfulnes, by the grace of god, .Pet 1.23. wee bring vnto you, and befeech you to abide vpon the foundation of the Apostles and Prophetes: but of this faith, what one iot or title is left vnto our adnersaries? Zimrie was as faithfull vnto Elah, or 1.Re.16.16. Hazaell to Benhadad, as they have bin faithfull to the Lorde Ielu, in this behalfe: for what is it elle, but to be guiltie of the death of Christ, to pollute as

> againe from heaven, or to raise him vp again from the dead, to take away from vs the worde of faith printed in our hartes, by the preachinge of his gofpell, and to sende vs to Rome to inquire of our re-

they have done, his Testament, which was confirmed in his bloud? what is it but to bring him down

Tam.T.11.

ligion? Surelie (dearely beloued) I tell you true, and Rom . 10,6, yet not I but Paule, nor Paule but Chrift, that hee that fendeth vs beyond the feas, to learne our faith, when we have the worde of God at home, hee is an vnfaithfull creature, adulterating the word of god, and as one that would pul christ againe down from

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heaven: and all the Decrees, and Decretalles, and Constitutions of the church of Rome, which they haue ioyned to Gods worde, and tell you, you must needes beleeue them, they are the verie fornications of the whore of Babylon, and have nothinge but filthinesse in them : and if any doubt of it, lett him colider what hath bin faid. This was the faithfulnes of our Sauior Christe, to speake onely the wordes which his Father had commaunded him to speake. This was the faithfulnesse of Christes Apofiles, to preache onely, what our Saujour Christ had taught them. This is our faithfulnes, to beleeve according to the preaching of the Apostles, and to be buylt vppon their foundation : not the pope, who hath exalted him felf, and cometh with his difpenfations against God the father, against his sonne Christ, against his Apostles, and maketh lawes of his owne, what a periured and faithlesse creature is he? And thus farre of the ministers faithfulnesse.

Now, more touching this comparison here made betweene Christ & Moses, there is no doubt but the Apostle vseth it the more to ioyne the Hebrues vnto Christ: for howe they accompted of Moses hee knewe well, and whatsoeuer was spoken of him, they did willingly apply them selues to marke it, and learne it, & his praise did winne their affections to be more equally bent to learne Christ. Takinge this occasion, he beginneth his coparison, making this as common both to Christ and Moses, that either of them ruled in the house of God, and either of them was faithfull in his charge: but yet so, as Christ was much more honourable, and therefore to bee of vs acknowledged our onely prophete.

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ALL. THE XILL READING ORM. DERINGE

The place here alleadged, that Moles was faithfull, is written in the 12. of Numbers, where God gineth him this testimonic and therefore maketh it a warrant, that God had chosen him about all other prophetes, to whom he would more clearely and fullie, reueale his will; and therefore, none in all the children of Ifrael, not Aaron, not Miriam, nor any, to prefume against him. A notable place, and verie fit for the Apostles purpose for directlie it teachethe that likewise christ, who of al other was most faither full, was also most glorified of his father, to bee a Prophet about all prophetes and where he fayeth, that Mofes was fauthfull in all bis boufe: that is, in all, the people of Ifrael, which was his Church, called in the scripture many times the house of Go D, to shewe in how nighe a bonde God had taken them? and that he addeth all, it heweth that to every one Moses was ordeined of God, a Prophete to reueale all the will of God, neyther anie part of it was concealed from him that he knewe it not, neither kept fecrete by him that hee would not declare it but faithfull in all his house, whom in all things everie, one should followe: and in this was an image of Christ to come, who in al the house of God, should be absolutely faithefull about all other that energ were before, or after. Heere wee have two especiall thinges to learner Christe was faithfull in all his house : if in all his house, then is there no piece of the house of God which Christe hath not built vo

Christisper thinges to learner. Christe was faithfull in all his feet in his woorke of the Church, the house of God which Christe hath not built vor the house of God which Christe hath not built vor the house of God which Christe hath not built vor the war not ad anything be lett by Christe imperfect, then in it he was not to better it. faithfull, to finishe the worke that God had given Ephel. 5-17.

him. Our Saujor Christ then if we will receive him with

VPOOLTHE THIRD TO THE HEBRYEST 111" with alkhispraife, and giuchim the glorie of alchis work, we insult cofelle he had built a perfect house and made full call the holiheffeof his faintes; that they might bee walked from all uncleaneffe, and at the labbe professed by with vinto his father, a glorious church, not haning spot, be winkle or any like: for hous faithfull in altitle house of God, our faith, our hope, out loue, our wifedome, our word hipping of God, our order, our gouvernement, Christ har beaught vs all, and he is vnto vs all and him done we must fet to leade win all our wayes if we frould attribute vnto him the great & highest. mysteries our predestination, our redemption, our iustification bur (anctification, &c. and say, in such) harde points he hath instructed vs, but other things he hathlefito be done by man; what were this but to fave, Christ was faithfull in buildinge the starely roumes of his Pathers house to make the parlour or hall, or greate chamber, bur nothing elfee to,! manifestlie robbing Christ of his glory, that he was nor faithfulling all his houses And how are we blinded, if we doe beleeve in he that abased him selfero. low, that herefuled nor the hame and curicufahes croffe; what meane wee to thinke, he did nor abate him felfe, to be with vs in our owne likenelle, and reueale vandvs and teach vs all the wit of god, what focuer we ought to know ordo? Let them goe, them selves alone fand let not vs walke in their countell; who dare require more then Christ hath taught or to prefume to speake more then they have learned of him which is to make him vnfaithfull in fome!

parrof the house. Another thing in this is to bee

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then are they no parte of this house, which are not built vp by him : he hath not only made all perfect, but he hath alfo done it alone, & not onely he buildeth the house, but they alone are the house who are built by him: fo that we, if we wilbe this house, we must know and feele his workmaship in vs: and who foeuer knoweth him not, he hath no place in the house of God, for the faithfulnesse of Christe is in enery parte of it, which faithfulnes, if it have not wrought in vs, we belong not vnto it : and thus farr of this comparison with Moses, in which firste the Apostle giveth them both their praise, that they were faithfull in all the house of God. Nowe, least the coparison should seeme equall, or Moses should be accompted as great as Christ, even as before hee hath given Moses his due praise, to testifie howe he conoured fo great a prophete of God, so nowe hee sheweth the great excellencie of Christ aboue Mofes, that the lewes may also learne to honour their Meffias, as it becommeth them.

It followeth: Nowe this man is commed worthis of more glorie then Moses, onen as much as he which builded the bonse; hath more honour then the bonse; for enerie honse is builded of some man, but hee that bath built all things, is God. Heere, in one especiall pointe the Apolite reserveth vnto Christe a singular honour aboue all other, and aboue Moses: that is, that Moses was so faithfull a ruler of the house of God, that yet hee was himselfe a parte of it, but Christe is so a ruler of it, that hee hath also built it him selfe. Nowe then, seeinge the workeman is more honourable then the house, and every paste

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of it, Christe is so much more honourable then Moles. This reason, wee see, is taken of the simtlitude of a house, a thing viuall in our life, and vnderstood of all : and seeing it pleaseth Gop, to teach vs wisedome by so base similatudes, we are so much more excuselesse if we will not learne. Will you see the difference betweene Christe and Moses? Looke vpon a house, and him that made it : when you see a faire house, who hath the prayle? the stone and timber, and other matter: of elfe the workman that built them vp togither? So is it with Christ and Mofes: Mofes was faithful, it is true: and fo is the stone and timber good, and found, and verie apt to abide the hewing, till you can frame ir togither: but what is this to compare it with the workeman? be it neuer fo good, it is a lumpe without fashion, & neuer will have beautic in it, except the workeman fet too his hande: euen so Moses, because he is fleshe and bloude, which nature our Sauiour Christ hath san-Cified, to bee a veffell of the grace of Go D, he was an apre matter to bee made, euen a beautifull portion of this house: but what is this to Christ, without whom, Moles had perished in his owne corruption, and his nature had bene loft, no peece of it to come into the house of God . Seeinge then Moses is as a parte of a house, and Christe as the buylder, who hath fet it vp: Moles may have the prayle, that he was fer in an honourable place: but the prayle is not his owne, but the workemans that fett him in: if wee make a comparison betweene them.

In this similitude of the Apostle, that it might bec a full persuasion to the Iewes, they must know

certeinlie, both that Movles is but a parte of the house, and that Christ'is the builder of it. The first is a thinge without controverhe, that Moles was parte of the house for how was he else one of gods Sainctes? or what comfort could he have had of al the promises made to Israel, if his own portion had not bene in them, by being one of Ifrael? The other, that Christe hath built this house, the Apostle proueth it thus. It must needes be that every house must be built of some body, and therfore the house of Ifrael, in which Mofes was fo faithfull, was also built by some man sit grewe not alone; no more then timber and flones can joyne togither alone to make a house: who was it then hath built it? or who made it? who? but eue he that made all things and that is God him felf: if then, as we have taught Christ be God, and the wisedome of his father, by whom all things were made, in heaven & in earth: and if he hath taken our nature, that in one person God and man, he might be a faithfull ruler in this house of God : then he ruleth as the builder, as the maker, fo much more glorious then al other, as the builder of the house is more glorious the the house it felfe: this is the plaine meaning of the Apostle in these third and fourth verses. Nowe if it be heere objected, onely God is the builder, therfore Christ being man, is also a parte of the house: wee graunt it, he is a part, because he is as one of vs, hath parte with vs, and we with him, he our head, and wee his bodie: but as he is a parte, as he is man, fo hee is the builder, as he is God; and therfore taking mans nature into the person of the deitie, to gloribeit, with his owne glorie, hee in this person God and man, is

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nowe also the builder of the house: and therefore, all other must give him the preheminence of honour. If it be againe objected, that Moses was also a builder, as Saint Paule calleth him selft a builder & a wise builder, it is true, that this name is given the, but onely improperlie, as vnto the instrumentes by which God buildeth: for otherwise, Paul may plant and Apollo may water, but there is no growing into the house of God, except Christ, who is God him selfe, give increase: for he is only the effectual builder. He (as the Prophet Dauid sayth) even the most high, hath stablished her: and by him all the bodie being coupled and knit togither by every joynt for

furniture theref, receiveth the increase of a perfect Ephe.4.

It followeth now in the fift verse. And Moses was faithfull in all his house, as a sernant for the testimonie of the thinges which should be spoken, but Christ as the Sonne, is ruler of his house. Here is another difference in which our Sauior Christ farre exceedeth Moses. and that is : that Moles was in the house of God as a servant, but Christ as the sonne. Now, how much more honour the fonne hath in his fathers house, then he that is a seriaunt, so farre Christe is about Moses, and about all. And in this, the Apostle necded not vie many wordes : for the trueth in all was cleare, that Moses was a servaunt; all confessed, and God calleth him oft his feruaunt Moses. And that Christ was the sonne, no man doubted, & the scripture giveth him plainely the tittle of the Sonne of God. This was vnto the Iewes a verie plaine and a very strong persuasion: for though they had bene alienated from this forme of David, whom the 44224 ApoApostle preacheth voto them, neuer so much : yet

they must needes confesse it, Moses was but a feruaunt, the Messias must be the sonne : therefore he to rule in the house for euer, and Moses to give him place. So nowe, this high honour of the sonne of God, being given to this Christ crucified amonge them, they could not bee offended at the wordes, but were wiselie to consider, whether this was hee they looked for or no: which by triall and fearthing of the scriptures, when they should finde true, then Christ should have the glorie of our redemption, which thing, the Apostle nowe so carefully goeth about. Here we have all taught ys a lefton of good humilitie, and howe to knowe our selues, and what place we have in the Church of God. Who is there among vs dare aduaunce him felf aboue Moses: yet Mofes was but a feruaunt. Which of vs is fo great, as an Apostle: yet Paule faith, we confesse our selues to be feruaunts of the Church. To the ende there should be no mo maisters but Christe, it was necesfarie all other thould be feruaunts: and to the ende he might be Lorde alone, fo God ordeined it, that all his ministers should bee fellowes: so they are all Rersare fel. followe feruantes that are appointed of God, for lowes, and the orderinge of his house. Moses, in singlenesse Christis on of hearte, was, and was called a feruannte : Paule, lieourmai a seruaunt: Peter, a seruaunt: all seruauntes for the worke of the ministerie, to buylde uppe the

bodie of the Sainctes of GoD: this is Gods ordi-

naunce from the beginninge. But of lare, one is rifen vppe, a beafte full of hypocifie, more low-

lie in name then any Apostle, or Prophete, and calleth him felfe a seruaunt of sernaunts; but as

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proude in spirit, as the whodre of Babylon, which make the relie Lady ouer Kings and Emperours. And this decemer hath thus, as we see, prophaned

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inskethher felfe Lady ouer Kings and Emperours.
And this decemer hath thus, as we fee, prophened
the Lord's Sanctuarie; and six reifed tyrinnie in his
church she hath drinen our the feruants, which laboured in paine & lowlind leto gather together by
preaching all the people of God, and hath let maiters in their freede; after his owne likenesse, who

Rers in their fleede, after his owne likenesse, who too too long have nowe kept the church of Christe in Bondage and cease more to strive to keepe it in bondage till. And their fore, wee ought the more

earness the respective of the control of the contro

we should have hope, that they should also finde grace to amende its Burlet vs returne to the Apotile. When he harh thus sliewed, that Moses was

but a ferwaunt, he telleth after, wherein his feruice

was, and what was his faithfulnelle in it.

It followeth, for a testimonic of the thinges which thould after be spoken! For this purpose, Motes was a fernaum; and in the performance of this ductie, Moses was faithfull! Her was a servaunt, to bear

Moles was faithfull indice was a ferraunt, to beare withestern to the people, of all the worder which God should speake vinto them, that is, a ferraunt faithfullie declaring all the lawe of God: for these wordes, the thinges which should refer bee spoken; the though they be truely understood of the Gospell of

Christ, because in the figures of the lawe, it was thadowed; and Moses also num self, did beare witnesse of Christ, yet because here is comparison made betweene Christe and Moses, distinctly speakings of

both their callings, therefore I rather take these

wordes of the Apostle here, onely to bee spoken of the lawe given by Moles: fo, Moles was a lerugunt to beare witnesse of all the things which should bee Spoken of the Lorde. Here is the ful office & whole authoritie of a true fernaunt, faithfully to doe his mailters melfage. And Moles, the most renowned of all Prophetes, and greatest amonge the people of Ifrael : what was he? a feruaunt, to declare vnto the people all that the Lorde had spoken. Who is hee nowe, will prefume about Mufes, to speake of his owne head, ordinances and lawes, which the Lorde hath not made? who will establishe decrees of his owne in the house of God? who so uer he be, he shall carrie his judgement: he is not a servaunt, as Moses was : because hee beareth not witnesse onely to the words that God hath spoken, but he exalteth himfelf to be a maifter, and hath a mouth that speaketh proude things, because hee presumeth in the house of God, to give lawes and orders of his owne : for if he were a feruant, he would doe the worke of a feruant, and beare witnesse what his maister had saide. And here by this place, we may wel expound it, that the Apostles Paule, Iames, Peter, write them selves the fernants of lefu Christ . The word it felf is manifest proofe, they speak nothing but the worder of Christe, no decree, no constitution, no order was of their own, they were but servants: but all was of the f Lord Iefu Chrift, who was their onelie matter; and as their name giveth this testimonie vnto them, fo 4 Paul openly affirmeth it in plain words before king t Agrippa, that even to that day, he never witnefled any thing, neither to great nor litle, bur onely that fe

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which Moles before, and all the Prophets had faid ihould 1

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fhould come to passe. Then let not the papists hereaster say, when wee speak against all their vaine desuices, that they are traditions least by the Apostless for as they have not the Apostles places, but in stead of servauntes are made Lordes: so they holde no whit of the Apostles doctrine; or if they will still auonche it, that the Apostles have delivered all such things as they teache, then they must shew where Moses or the Prophetes have foretolde it: for the Apostles were servauntes to beare witnesse onely of Rom. 12. such thinges, as God had spoken by his servauntes before them, that is, by Moses and the Prophetes, without whose warraunt, what severe commeth, we

may boldlie fay, we vtterlie refuse it.

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It followeth: But Christe as the Sonne is ouer his bonfe. In this name Sonne, hee doeth not onely giue preheminence to rule in the house, but a perperuitie to dwell in that house, and to reigne (as the scripture sayeth) in the house of Jacob for evers So that, beinge the Sonne of Gob, who is heire of all thinges, hee ruleth in this house as Lorde and Gouvernour, whose commandements alone doeth stande. And agayne, being the Sonne of God, eternallie begotten of his Father : hee ener did, & shall doe to the ende, rule and have the fourreignitie in this house; and who so ever hee bee, in this house, shall presume against the Sonne, as a rebellious fernaunt, he shalbe cast out of the house, and another shall have his roume. Therefore, even as before the Apostle made his exhortation, that they would consider this Apostle and high priest of their profession : even so let vs, and humble our selucs vndet this highe Lorde in the house of God: let vs obeys

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his voice, and (as Salomon faith) be more readie to heare, then to offer the factifice of fooles: and let vs be all faithfull in our callinge, that before him wee may have a good accompt: especiallie, the minifier, that hee will bee a faithfull servaunt, keeping his fellowshippe in the Church of God, and bearinge witnesse of all that the Lorde hath spoken. And nowelet vs pray, &c.

The fourteenth Lecture, vpon

6 But Christ is as the somme, over his owne house, whose house we are, if we holde fast that considence and that reloying of that hope unto the ende.

Sthe Apostle had generally before exhorted them, to hearké vnto Christ, the high priest and Apostle of our profession, shewinge the necessitie of our fo doing, because of the excellencie of Christ aboue all other who were sent of God vnto vs: yea, aboue Moses him selfe, so nowe more particularlie, he applieth this vnto them, and sheweth that by necessitie of their condition & calling. they are bound especially to this duetie : because they, even they them felues, are this house of god, whereof he speaketh, of which Christ is the builder, and in which, he ruleth aboue all : fo that they might be fure, it was all one to denie Christ to bee their onely Prophet, and to denie them felues to be the house of God: to this our purpose, are these first wordes, Whose house we be. Another purpose of this speache, is, for their better instruction in the truth of the gospel of Christ: that they should not

VPON THE THIRD TO THE HEBRYES. 225 as their fathers did, holde their faith towarde God with respect of the temple, then commonly called the house of God: nor with any religion of all the ceremonies yfed in it; for all thefe thinges had an ende. God was nowe gone out of the lanctuarie, & dwelt no more betweene the Cherubims, but had made him a newe tabernacle to dwell in, which was the bodie of man: which tabernacle onely we must haue care of, to keepe it pure fro the concupilcence of the flesh, and to keepe it holie from the vaine inuentions of our heart, and then the Lord should be alwayes with vs, as with the people whom hee had chosen, to make them an habitation for him selfe, and a tabernacle of his glorie. To this ende also the Apostle sayeth, whose house we are: this we must learne in all like places of scripture, where we are called by like name. Saint Paule fayeth: Doe you not knowerhat you are the temple of God, and that the fi- 1 Cor.3.16. rite of God dwellerb in you? And againe : Doe you not 1. Cor. 6.14 knowe, that your bodie is the temple of the holie Ghost Which's in you, and which you have of God? And 2- 2 Cord. 16. gaine: You are the temple of the lininge God, as God bath saide: I will dwell in them, and I will walke in them, and they shalbe my people, and I wilbe their God. And againe : We be no more ftraungers and forreiners, Ephela. 19. but fellowe citizens with the Saintes, and of the familie of God. In these and all such places, wee be taught, that the Temple which was once the house of God, is nowe taken awaye: and all the religion of the temple, which was once the feruice of God, is now finished and hath his ende: from henceforth, there is neither circumcision nor vncircumcision, neither Iewe nor Gentile, but Christe is all in all: the pure

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and chafte bodie is his holy tabernacle, and spirite and trueth is his heavenlie worship; thus much directlie the Apostle teacheth them in these wordes; whose house be we: and therfore calleth the house of god, bicause his holy spirit dwelleth in vs, as appeareth in all the places before alleadged out of Paule.

It followeth now: If we holde faste the confidence and reioycing of our hope unto the ende: these wordes he addeth, to teach them manifestly to know them selves, whether they be this house or no: for if they be, they doe holde and shall hold, the reioveing of their hope, constantlie and faithfullie vnto the end. These wordes (dearely beloued) let vs marke them well, and learne them every for and title, with a wife hart : for they conteine a bleffed instruction & most necessarie for our time. There is not this daye anie other thinge, that holdeth backe a great number from the Gospell of Christe, but onely the ignorance of this one sentence: for what saye all our aduerfaries against vs, but onely this? Shall wee leave the Catholique Church, to beleeue a fewe newe fproung vp ? Shall wee leave the Church, and followe Luther or Zuinglius? The Church hath belecued as wee beleeue, the Church hath taught as wee teache, and in the Church wee abide : thus, under the name of the Church, the Church, the worlde is mocked, and as Paule fayeth, the heartes of manie men which are not euill, are feduced, fo that though they have nothinge to blame in vs, yet they dare not come vinto vs, least they should forfake the brotherhoode in the Church of Christ. This general plague is easilie cured, and all the euill of it is soone remedied, if wee can but holde our peace,

VPON THE THIRD TO THE HEBRYES. 115 peace, and heare the Apostle speake for vs all. This same verie question is here handled: the lewes were now affearde to receyue Christe, they thought him a newe Doctour, they had Moles, the Temple, . the ceremonies, things full of excellent glorie : and they were fure the church was here, & thefe things were in the Church, to leave them all fouddenlie, and cleaue to Christ alone, were to leaue the church and followe newe doctrine. The Apostle to stoppe this offence, he fetteth downe firste this plaine doctrine without question, or controuerlie, that the church of God, or (to vie his owne word) the house of God, is not anie building of woode or stones, not anie Citie, or any material Temple, but man is the house of God. Heere firste we learne one necessarie lesson. Wilt thou knowe the house of God, that is, his church? Looke not at Ierusalem, nor at Mount Sion: for neyther the Citie, nor the Temple in it, are nowe the house in which God dwelleth. If thou doubtest, know it for a trueth, that Ierusalem long fince is troaden downe of the Gentiles: the Turke and Insidelles have defiled all the stones of it, and for the Temple, there are manie hundred yeares fince the vncircumcifed have entred into it: and the abhomination of defolation hath stoode in the holy place, that it might be fulfilled that was spoke by the Prophet Daniel. This therefore learne for a trueth: The church of God is not in anie materiall Temple, nor it is not knowen by any Citie or Countrie. Ierusalem, that for this cause once was the gle-

rie of the world, and the beautie of the whole earth hath no more this dignity; neither shal it be giue to

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any place for ever: but to finde the church of God fecke in the heart of man: for the Apostles have all spoken plainlie: We are his boufe. Now, let Rome goe and boaft her felfe, and pronounce her proude decrees, that in her palaces the Churche of Christe docth dwell; let all her lovers firine for her prayles, that thee is our mother: her we must ferue, uppon her we must wayte, she can not erre: against al these children of pride, we dare fet our selues. The house of God is neither in Rome, nor in the Capitol of Rome, no more then it is in Aegypt, or the high pil nacles churches in Aegypt, but in every nation and in cuerie countrie, the men that feare God, & work righteousnesse, they are the Church, and the house in which God doeth dwell. And as the Lorde hath done to Ierusalem, and to the ruines thereof, that the place thould not boast of the Oracles of God: so God hath done to Rome, to the idols thereof, that their boafting should be in vaine of the Church of God: for what was Rome, even from her birth, but a Citie built in particide, then strengthened with robberie, and made a fanctuarie for murderers of all nations? What was it after, but a flaughter-house of the martyrs of God ? And what is it in ours and our fathers dayes, but the Queene of pride, the nurle of idolatries, the mother of whoredomes, the fincke of iniquitie, out of which forceries, witchcraftes, poyfonings, adulteries, rebellions, & bloudie warres, haue ouerflowed the whole earth. I lye noto: them (dearely beloued) neyther they themselues can accuse me, if any of them heare what I fay. A thousande testimonies I have of this, out of their owne ftories, and tenne thousande ryming verles

VPON THE THIRD TO THE HABRYES, \$17

verses have bin made against them, for their great iniquitie: by example of one, learnethe relidue. it Cimur A hundred and fourtie yeares past, one fayeth of Ca al test. Rome, and of the Popethus: 20 find O 2 2012 1 vel

Ver.to 135.

Imatenet Inpiter, calum babet Pluto: Et accedit dignitas animali bruto:

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Tanquam gemma stercori aut pictura luto.

Wee have brought God into Hell, and the Dinell into Heaven: Dignitie is nowe added to a brute beast as a Pearle to a donthill, or a faire picture to a piece of dyrt. Euen fuch as these are, and no better, a thousande tellimonies are of the church of Rome. All which. if wee could not beleeve, yet let vs beleeve our own eyes: we have seene his wicked dispensations, The brother to marrie his brothers wife, and the fifter to marrie her fifters hulbande, the Vncle to marrie his Neece, and the Nephue to marrie his Aunte. Wee have feene his Bulls to make the subjectes rebeil against their Princes : wee hauescene his thues in open and knowen places. The Turke hath no more defiled Ierusalem, then the Pope hath defiled Rome: and all the Alrars of Mahomet are not fo vucleane, as the Popes reuerend altars, which ferue for Sodomites; and as the Popes honourable churches, in which they nourishe vp amorous boyes. Willa bic arcana revelo, Mantuan fayeth: 7 fpeake no secretes, the worlde knoweth this well inough. And yet, if they will boaste, The Church of Rome, the Church of Rome, thall wee still beleeue them? or shall we rather beleeue the Apostle: that the church of God is not neither Rome, nor not Rome: but in Rome and our of Rome, the men that feare God, are the Churche of Christe.

And

And let this be out first lesson, here taught vs by the Apostle, The church of God is not founde by places and countries: it is but a foolishe thinge to say, Here is Christ, or there is Christe: he is in the desert, or he is in the towne: but as where the carease is, there are the Eagles: so where are men that beleeue in Christ, there is his Church. This is the Apostles meaning, when he saith: Whose howse are we. Nowe as we have learned to seeke the Church, not in places, but in the harts of men, so in the words following, the men are also described, that by their marks wee may know them from other men of the world, which are not of the house of God, but an

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assemblie of the wicked.

It followeth: If we hold stedfast the considence and reioycing of our bope, untill the ende. Here the Apostle fetteth downe three especiall markes & properties, by which the church and children of God arcknowen : the first is the love of their hope, the seconde the assurance of it, the third the constancie and perfeuerance vnto the ende. The ioy of our hope is, a present feeling of immortalitie & the glorie of God which the holy Ghost kindleth in our heartes, and filleth vs with all heavenly gladnes, accordinge to the promises preached in the worde of truth, which is his Gospell. And let vs not thinke, but that God hath done thus with vs, whom hee hath chosen to eternall life. He hath prepared our heartes to know and feele his vnípeakable gifte, which hee hath giuen vs: for if we thould bestow any gifte vpon men, we are not so vnwise to give a precious thinge vnto him that knowes not what it is: we would not give him a Diamond, that would thinke it to be a piece

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of glasse: nor we would not give him a Pearle, that would thinke it to bee a graine of falte: for fo wee should leefe both our labour and our thankes. And shall wee thinke the Lorde will so bestowe his heauenlie bleffinges? Will hee give his giftes to those that knowe them not, who can not give him agains the prayle of his goodnelle? no, hee will never doe it, but as Saint Peter fayeth, hee hath taken vs for . Petage his owne people, to the ende we should shewe forth his vertues, that hath called vs out of darkneffe into his maruaylous light: and therefore, if we bee in the couenaunt of his grace, appointed to the inheritaunce of his glorie, it is impossible wee shoulde not feele the comforte of it, and knowe the height and breadth of his great mercie and grace. If there hee a barren and fruiteleffe man, that knoweth nothing of all this, in whose eares the founde of the name of Go D hath neyther feare not reuerence, and in whose heart his knowledge hath neither loy nor gladnesse, he is yet a straunger from the church of God, and can not challendge anie parte or fellowshippe of the Gospell of Christe: for while hee can feele no greater pleasure then of bodilie delight, his eye to fee, his eare to heare, his mouth to taste, his skinne to touche, why is not the oxe as good as hee? for these thinges are vnto the oxe as well as vnto him : or if honour, riches, authoritie, eredite, fauour, be the thinges he love most, and in which he hath greatest comforte: what is he better then the paganes and infidels that were before him, in whom this defire was as much, and this delight much more aboundinge then vnto vs ? for wee, in respect of them are beggerly tenantes: and they in

OLO THE KINI, READING OF M. DERINGE

respect of vs were monarches of the whole worlde, If thefe things coulde make the house of God: the house of God were among the beastes of the fielde oramong faunge people worfe then beaftes, whose defires, if they be our defires, and their delightes, if they be our delights, we shalbe of them, and they of vs: but the house of God thalbe of neither of bothe for in the house of God is this hope that we speake of: a feeling (I fay) of Gods glorie, in which we have pleasure more then in all the worlde. Let vs take an example of Paule in steede of manie, he protesteth thus: I accompt all the world to be loffe vnto mee; yea, I accompdit but as doung, to the ende I may winne Christe : have thou this heart, and thou halt peace, and thou hast sealed it, that thou art of the house of Gods and this is it that the Apostle teacheth vs heare in the lewordes: if we holde this reioycing of our hope fledfast vnto the ende.

knowe our felues to bee this house and Church of God, is, that as we holde this hope, so we muchold it steedfast, and without wavering, vnto the end: for so the Apostle sayth: Wee must have steedfast assurance of our hope: he calleth it in the sixt chapter, A full persuasian of hope. Sainct Paule calleth it, His intentine hope, a hope, in which he shall never be frustrate, So that this assurance, and ful persuasion, is in a true and living hope, and it casteth out mistruste and wavering, even as fayth doth; for fayth & hope cannot be separate, neither in nature nor properties but if you have fayth, you have hope; and as your fayth is, so is your hope: a sure faith, a lively hope; a wavering faith, a blinde hope: for our faith is a per-

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Another thinge heere to be learned, if wee will

Co.6,12. Phil. 1,20.

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fuation of the love of God in Christ, and our hope is an apprehension of the glory which by that love is given to vs. It can not be that wee should knowe the love and grace of God, which is our faith, but we must knowe the fruit of his loue, that is, his glorie, & eternall life, which is our hope: if therfore we be fure, god doeth loue vs in Iefu Christ, we are also fore, that god wil gloriefie vs through Iefu chrift, & as our fayth reioyceth in Gods fauour, fo our hope reioiceth in gods glorie:and as our faith is fure that nothing shall separate the love of God from vs, to our hope longeth after the incorruptible inheritaunce which we feele and knowe is laid vp in heauen. So this constancie and boldnes of our hope, without wavering laide vp in our breftes, and crying still within vs, Come Lorde Iefa, this hope is our warraunt wee beethe house of God. And all this I speake more plainely and in moe wordes, because there are fo many which eyther can not or will not ynderstande it : for they conceyue no other thinge, whe'we speake of hope, but a defire to have a thing whereof we doubt, and if we aske of them, whether they be fure to be faued through Christe, they will aunswere they can have no assurance, for then how could they hope? thus they make them a hope of their owne, a newe hope which the Church of God knoweth not; a doubtfull defire of a thinge they withe, in steed of a present feeling of the thing they long for. But let vs be wife hearted, and knowe before the Lord (as the Apostle here plainely teacheth vs) that we be the house of God, if we holde the reloycing of our hope stedfast, and sure vnto the end: and if ther be another people which have cast their

hope from them, and taken in stead of it a new fancie, worldly minded men, which bring our worldlie speache to measure the trueth of God, because in worldlie things, we fave we hope of that which we cannot furely tel whether we flial haue or no : therfore to make also the hope of saluation, a desire in vs, whereof we are vncertaine: if (I faye) there bee any fuch people, let them boaft they are the church yet we knowe they are not the Church, but an abfurde people: for let them aunswere me but this one question. I afke of them whether they be fure they are the Church of God or no? if they be not, fure they be blinde leaders of the blinde : and shall we follow them who knowe not whether they goe? If they be fure, doe they thinke the Church of God can perish? if it cannot, the hope of it is sure, and no man can come into it, but he must have his portion in this affurance of hope. And al this I speake not as though Gods children are euerie one, and alwayes in this assurance: for sometime their faith is weake, and their hope is shadowed, that they might humble them selves under the hand of God, till they doe acknowledge their owne vnworthines: and hunger and thirst after the righteousnes of Christ:but in all their weakenesse they will confesse their sinne, and fay, they ought more afforedly to holde their hope: only this I fay, and this the Apostle fayth, this is the doctrine of the house of God, that they ought to holde the rejoycing of their hope fledfaft, and fure wnto the ende: and this doctrine, that our hope is doubtfull, and can not have anie affurance of the thing we hope for, this (I fay) is not the doctrine of Christ, nor of the house that he hath built, but of fome

YPON THE THIRD TO THE HEBRYES. 135

fome other, an Idols house, and house of idolaters, that either knowe not whether their God be faithfull and iust, or but a deceyuer: or whether themselves should beleeve his promises, or rather mistrust them. And thus farre of the Church as heere

the Apostle bath described it.

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Now, the third thing which we must here marke for our instruction, is perseuerance : for so he faith: Wee must bolde our reioycinge continual unto the ende. A moste necessarie thinge, and such as without which all our labour is loft: but a thinge harde to atteine vnto, and full of difficultie: knowe it by the experience of it; for scarce one of a great manie doeth growe up into feruencie of zeale, and so continueth vnto the ende. And therfore the more danger is vnto vs in this behalfe, the more watchefull we must be to anoyde the perill. Let vs first knowe it, and persuade our selves in it, there is no pleasing of God, but in this perseuerance vnto the ende : for euen as the Prophete fayeth, fo wee shall finde it true : If the righteous man of an hundred yeare old shall fortake his righteousnesse, the Lorde will also forget all the righteousnesse that he hath done: and a most iust cause why our sinnes should bee imputed, if at anie time wee should fainte and fall away: for hee that can measure his obedience to Go D by dayes and yeares, and accompteth times, howe longe hee will walke before the Lorde, hee is not worthie to bee reckoned amonge his seruauntes, nor to bee one of Gods children: for God is not as men are, nor his rewardes are as the rewardes of Princes: Hee measureth not his giftes, by such Ikante accomptes of yeares, and monethes, and times

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times past, as though at last he could bee envious at our prosperitie, but hee filleth his hande with bles fing, and his love with immortalitie, neyther is there any ende of his mercie: and if wee shall come to fuch colde reckoning, to fcore vp our yeres, and number our doings, like prentices or hired men, let vs go ferue fome god that againe fcoreth vp his benefites, and with an euill eye looked uppon his louers : let vs worthip with the papifts, all their abhominations. Saint Cornellis, who can onely keepe ve from the falling ficknes. S. Apolline, who wil helpe vs of the toothache: or some other gods of the mounteines, or gods of the vallies, if thou have fuch a god, that can doe fo little good, make thy bargaine thereafter, and ferue him, by times and moments. But if thou ferue the Lord God of holtes (whose mercie is ouer all his workes, and whose in-Inite goodnesse doeth endure for euer) thou seruest a bountifull Lorde, who giveth thee all things, and vporaideth none, and thou maiest not be a nigardly feruant, to give vinto him eyther thy hande or thy foote, but all is of him, and withall thou must ferue him. Thou ferueff a Lorde, who will not chaunge his favour towardes thee for evermore: and thou mayest not serue him by account of dayes, but to the last houre thou must euer be faithfull. A perfect God, a perfect servant:an everlastinge God, a perpe tual feruaunt ; if thou fall at the last, thou art fallen from him, and not he from thee, and thy condemnation is of thy felfe. Therefore our Saujour Christ hath given vs a cleare warninge : that Hee that feeth bis hande to the plowe and looketh backewarde, bee is not meet for the kinodome of heanen: but thus his promile

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mife is viso ve a Herabhaper federal whee the mile, be Matth. 24. fhalbe fafe and in this affurance Saine Paule helde the reinyeing of his hope I base frances a good froft a, Tim 7.3. I have fini fied my cour fe of bane kept my faith . Now the crowne of righteous nelle onely is behinde, which bee will gine mee, who is the righteous indge. Even fo (dearely beloued) lervs be constant; lee vs cast away the burthen that preffeth vs downe, & this fin which to easily compasseth vs about, and let vs run with patience all out the race which is fet before vs fo we shalbe like wnto our famor christ, who for the ioy that was fet before him, did despise the croffe, & is nowethe authour and finisher of our faith of he greatest enimie we have to make vs stumble & fall. that we should not hold this constancie, and perfeucrance vnto the end is, our owne fleshe: And if it may have any rule in this worke, or if wee confulo with it in these heavenly things, we are vindone, and all our labour is lotto for our fiethe will like of nothing long. All delighes must have their change, & the greater the pleasure is, the nearer is fafetie, in aniething whatfocuer appertuneth vnto the bodie. Wouldest thou never so faine fell thy felfe to ferue! any thing, thou shale finde nothing that will give thee'a perpetuall pleasure, to buy thy seruice : hunger and thirst are soone satisfied, the heatile eyelids: is easily filled with sleepe, labour hath wearinesse, & rest is soone tedious :all play and pastime, which so many make the crowne & garland of their life, this alfo is dulneffe in a litle while, and this garland is as withered have: an other thinge must come to take this vp, or rather then this should be still, we would neuer play whyle wee lived. Thus, as the night doth

THE WHILL ABADING OF M. DERINGE

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and docth overtake the day, and the day docth drive away the night: foour worldlie pleafures runne one after another, and the best of them all doe not endure long. Euen as Solomon fayerh, The eye is not latisfied with sceing, nor the eare with hearing : but be the tune neuer to fweete, at last wee defire another. This fleshe and fleshly minde, if we shall bring to our religion, can wee (thinke you) perseuere in the profession of it? Wee cannot: no more then the Cat of the mountaine can change her spots, or the black Moore can change his colour. If therfore we will holde this excellent vertue of perfeuerance vnto the end letvs make a good beginning: even that God (who changeth not) with his holy spirit which neuer forfaketh vs, may kindle our hearts with the love of his trueth, which thall not be quenched for evermore. This it is befay : let this be our comming vaco the gospel, in this preparatio of our heart, that our heavenly Father, the God of all grace, may give vs his spirit, that we may loue his truth vnto eternal life. This beginning shall have still increase, & have arthe last a perfect worke but if this be not it, if the loue of God be not all we looke for, if ambition, and thoririe, riches, praise of men: if any fielblie affectio be with vs, when we have our purpose, our worke is at an end. Or, if by occasion the gospell shall hinder this purpole, our religion is at an ende, fare well the Gospel, Booke & all, we begin to singe, a new maifter, a new. But o man, blind & foolith! What is thy glorie but in shame? and what is thy song but lametations and mourninge and woe? Thou haft gotten, in deed, a new maister, for thou hast forsaken God, who is from the beginning, and leruelt the croked

Eccle.r. ..

VPON THE THIRD TO THE HERRYES.

ferpence, who was an Apostata afore thee, and yet thou halt noney maister, but who before thou seruedit in hypocrisic, him now thou seruest in vanity, and he holdeth thee bound, even as he wil himself.

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Let vs take heede (dearelie beloued) and neuer be ouertake of such a shame. Let vs see le out hope, reioyee in it, loue the glorie that is set before vs, inlarge our heartes to comprehend immortalitie, and with all our soule servethe God of glorie. Let vs delight in his statutes & judgements, and make them our songes in the night season: so wee shall knowe wee be the house of God: wee shall haue this persenance, whereof I haue spoken, and wee shall not be consounded for euer. Now let vs pray, &c.

The fifteenth Lecture, vpon

the 7. 8. 9. 10. & 11. verfes.

Wherefore, as the volte Ghost fayth, To daye if you foul heare his voyce:

Harden not your heavys, as in the pronocation, accordang to the day of the tentation in the wildernesse.

Where your fathers sempted me, proud me, and

wherefore I was griened with that generation, and faid, They crequest in their beart, neither have they knowen my Wayes.

11 Therefore, I ware in my wrath, if they shall enter into my rest.

E haue hearde hitherto in this 3 chapter, howe the Apostle hath taught, that our faniour Christ is our only Prophet, faithfull in his worke, even 25 Moses was faithfullt yea much more homourable then Moses, as the

workerhan is about the hander of the Sonne about the fernance and this house which Chailt hash built and in which lies reigneth, are sure wer our (blues: if wee holds fast what hee hath tanght, and reloyee in the hope of it was the ende.

Now he addeth another reason taken of the Prophet Datid, who in fpirit foake this of Christe To day, if you heare his voice, cre, as by all circumstances of the time and wordes doth manifeltly appeare, & therefore let vs open our extes and heare this excellent Prophete, and never fuffer his doctrine to fall vnto the ground to this purpole, he alleadgeth this long seinence of the prophet David, and beginneth thus : Wherefare, as the boly Ghost doeth fay: hee had before exhorted in his own wordes he addeth nowe more weight by the authoritie of the prophet Dauid, to pricke them the more that were dul to learn: for howfocuer they would otherwise have made light account of the Apostles wordes : yet to have despised the admonitio of for high a Prophet, it had bin intollerable, even among them selves. And to the ende he might feare them yet more with their finne, if they would not heare, hee nameth not the prophetDania, whose words they knew wel inough but hee nameth the holy Ghoff, who spake in the Prophet, that they might knowe, to refuse it, were not to refule a man, but god, who spake by man vni to them: for this purpole he beginneth thus: Wherforethe boly Ghost doeth fay : and let vs here learne, euen as the Hebrues ought to have learned, with reuerence to heare and to obey the worde, (for it is nor the word of man but of God, nor spoken by ma but by the holy Ghoft.) So Saint Paule speaking of

VPON THE THIRD TO THE HERVES. the feripence, he giver his title of speciall honos, Tim. about all writings, that it is inspired from God; and Saint Perer Cayeth, marpyophelie is not of man of 2. Pet. 1. 17. mans wifedome but the holie men of God fpake as they were carried of the holi ghoft. This must breed in we a fingular regard of the word of the Prophets. except we be exceeding blinde : for if I doe beleeue in my heart, as I confelle in my tongue, ther Goe onely is wife, God onely is bolie, God onely is our Lord, then I must need acknowlede, that his word onely is my wifedome, acmy vuderflanding before all people; his word is my warrant of all poze holy and blameleffe religion. If I doe confess that God onely hath immortalitie, and is in light that thineth for enemore, then must needes alfo fare as Peter Cayen, All fich is graffe and the glorie of man is, as the 1. Pet. 1.23 foure of the fielde the graffe withereth, and the floure vadeth : but the worde of the Lorde indusesh for ever-To be short, if this be a commaundement yoro me, Thou fall bane none other Gods but me; let me holde this as a comaundement from him, that I have no worde of life but his yea whatfocuer I owe vnto him, in the thoughts of my minde, in the wordes of my mouth, in the workes, of my handes, in all my life: If this be his worde, this must bee my teacher and in obedience of it, I must doe all that I does make this accompt of the worde of Go p. or you make no accomprofit at all: and make not this accomprofany other things or elfe thou worthippelt God and an idoll too. And confider (I beferch you) but this one thing and marke it wel, that the ferip- Pial. 113.3. ture is thus called, The worde of God. There is no doubt, but the name of God is great over all the earth. 7000

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.t.miT, garth, and his name is praised from the ryling of the fun to the going down of the faine, neither is there .12.1.39.1 Ziny creature, but it the well forth his glorie, yet hach not god referred the found of his name to be called por in the name of any creature, but he hath gree shis oucly to his word. We doe not fay, The heatten of God, nor the earth of God, nor any thing in them ender the name of God is noted, notwithfrandinge they theweforth his glocie ; but the writings of the Apostles and Prophetes, by this name weeknowe them. The worde of God why elfe burthat his wif-dome, his power, his globe, his mercie, especiallie, and about at things thereth in his worde; and there fore let vs perhade our felues, that his maieltie can nor be for highlie offended the any abule of all his ercatures, as when his worde is defailed. When man fawe not his eternall power & Gouhead, which was manifelt and might hane bin knowen in the works of the creation of the worlde, yet God did out fee all their ignorances, and had pitie on them, he gave them a better tultimonie of his prefence, and made his worde knowen in the middes of them that they might belocue it, and be faued which worde whotoever shall despise, hee hath despised the power of God; by which he should be faued, & is more guiltie before God, then paganes and infidels which newerkhewe him : neither can there bee anie other meane of faluation voto him. To this effect (no doubt! the Apostle giueth this reverend speache to rise prophelie : The holy Ghoft herb faide.

Thus having prepared the people to heare and regard; he fettern downe the words of the prophet, as followeth: To day if you will heare his voice, harden not

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your bearry is in the bister merenering in the day of tenterion in the Wilderner, Whome your fathers, die Towndeffend this exhortatio well-we must fee the whole purpose diche Pfalmer The ptophet maketh this Pialmeino doubtias a preparation for the people in al their holy conocation, how to prefent themselnes. before the Lords after the fame maner in a good & laudable cuftome, we vie it nowe in the church in our feruicevato God, beginninge with this plaime, to thirters up into feare & reuerence, and an edmete defire of the praise of God O some is wifing the arbe Lord created because our zeale toward god is faint and hypocrific hath infected the heartes of mantes therefore the prophet toucheth them neered that if they wil standacceptable before God, delay hor soe be fainthearted, but even freedily and with a good courage, To day of you will beare his woice harden not tour bearies core And he rehearfed the examples of their fathers who tempted God & fel in the wilder nelle, the feare of whole examples flically make vs wife. This being nowe the plaine meaninge of the propher, you dee how firty this Scripture is alledged by the Apolile as then the prophet coved who them in their affemblies, To day if your will beare his voire, che, that they might kepe holie their Sabsoth dayes, and bee holy in their allemblies before their Godord heare his worde with humilitie, and offer . them felues in a holic obedience vito it . So heere the Apolitic, applyinge it vnto Christe, who then spake by his Prophetesythat his worde nowe might haue alfur the renerence of his owne person, hee fayth alfo to them e To day if you will beare his voice, barden not your heartes; coe, an ako man

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.Cor 6.1.

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Now, routhing the words that he fayth, The dayse he meaneth at the time in which the gofpel is perched, teaching vertices by that following as the world is preached, for long fall artistic is affected. In like forte

3.Cor.6.1,

Efai.r.

To day.

Saint Paule exhominesthe Coninchians not to le ceyue the grace of Gottin vaine alleadgeth this faying out of Efrics of base bearde thee in anatteprable time, and in the day of faluation bure & fuccoured thee: whosevneo he addorn Behold nowe is the acceptable time beholdenewe is the day of fatuation : plainely expounding this time & this day to be fo long as the Golpell is preached: by which we learne, how great a benefite it is to heate Chrifte preached for then God offereth him felfe vnto vs; then hee ftrete heth out his handes (as the prophet fayth) to imbrace vs; therehe called hys to come wato him, then hee will acceptive then is the time of faluation for ys; all his fauoric, loue, meroid, goodnes, all his graces are laid out into vs the hath opened the heavens, that wee might fee, & fliewed forth his glorie, that we might viderstand, and be no more vibelening, but belersing And what excuse (trowe we) can we take vp. to bring before him, if this golpel of grace, of peace of life, be preached vinto Vs. & not regarded Therefore, ouen as the Apostle fayth afterwarde, fo leave learne. While the Gospelbis preached it is fill called To day harde not your harts against it, through the deceites of finne. And this (I befeech you) once againe ro cemember, that when the Gospell is preachad vnto vs, their is To day. Take away this word preached, which is the power of God to thy faluation on, and what time art thou in I Sure in the night in which no man can worke; for this is the day, when

his

vpon the third to the hebryet. his voice is hearde. Buen as the wayes of somelife, they arife with the forme, and goo downe against with the forthe day of our fall nation to foringerhang the preaching of the Gofpell and tris frue vp again with the ceating of that voices and therfore the ho lie ghoft fayth; whereour Sautour Christ decliconed to Capernaumin the borders of Zabalon & Nephe calim: The people that face in darkan for farm a great Matt. 16. light; and to shem shee fate in the region and in the flows down of denote tooks arofe operators with a Third tight is the highir of the function of righteen incoming to ever to thineth, to long thinethy he acceptable time? and the day of health i nowe would Faine knowe? what agaile prayers southe deady what helpeth fall crifices fugithem in purgatorie pis motachie Sumo gone downawpon them? is it not higher with them? & they all have made their beds in he dark? Have sleeyany more emisso heares of antheyaror as niero dead long agoes blowe then one yet wheir the bee changeable Mowe can they obteine grace merote, 1. Cor.10. and peace, by our intereeffion if they can the Apos the fayth portrue phaniels no longer To stayy when while the Gospell is preacheth Saint Paule faith not true, that nowmonly is the Acceptable time our Samour Christ deceived vs. when he faide, The night constructs in what chroman can work : but this was the chuie of the diuch, to bringe vs in a fooles paradife of prayer whom we be gone, that wee might not regarde the God of glorie while he offered eternal life vinto vo And for the Saincles that are diffolued & be with Christ, they shalbe withefles against vs, of

our madnette, which efteemed them as tormented)

foules of purgatories and other whom God hath the

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ken away in his anger, to make them dye in their finnes, when we fill their handes with our foolithe prayers, we joine with them in tebellio against gods but their tormentes can not bre healed with medicines, and therfore as an unprofitable & evill thing to let it goe ther the dank fancies of dead men alone and let ve doe our discresone to another, in all prayers and worker and love, nowe in this time, while we may dot good, and while the day is yet you vel Now further, where it is faid of you will beare bis ware, we learne by warrant of the holy Apostle, that our Satiour Christ was cuerthe prophete of his churchin verrue and power of bit ipins, even from the beginning as well as in nature and substance of manhood, after he was borne of the wirgin Maries So the Apolle aftermate agains faigth of the prophotos silves That the woice of Christe did fache the earth them; and in all the disobedience of the peole ple of theel, in the wildernette & Saint Paule fayorho They sempred Christismoning him to lie their guide

and leader in their differe stayes. And this is the true acknowledgement of our Sautour Christ, to be the lambe killed from the beginning of the worlde to confesse that he is, and energies; the mediatour and redeemer of his church, and the welbelloue of onne

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Chap. 12. 16

2.Cor.10.

of his father, & the prophet for ever, whom he had ordeined for his people; all which when were shall believe, then were shall believe, as this Apossle Chap. 13.8. fayeth: Je sus Christ to day, and Jesterday, her six the fame, which for exercises the same prophet, the same fayth, the same hope; the same God, even as we conteste one, & the same carbolike church. As our fathers were saired, so are were and

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at this day we beleeve, moronely as Paule and Peres did beltede, but we walke in the Reps of that faith which was first in our father Abraham : 9ea, and in #1.11.398 W all Parriarches before him, as wee have all had bur one heauenlie maifter. And whatfoener outwarde ecremonies God harh ordeined, accordinge to the diversitie of times, they were ener appointed to bee scholemaisters to leade men vinto Christe, in whom onely God was well pleafed, and without whom shere is no faluation. And herein the fingular love

of God to vs hath appeared : and thefe dayes of the Gospell preached, are about all other blelled dayes:

because this Samor hath shewed him selfe vinto vs. and hath bin in the middes of vs, fiell of our fielle, and bone of our bones, and we have feene his glotie as the glorie of the onelie begotten Son of God: and he hath renealed vnto vs the cleare and thining

way of this faluation more openly then euer before and therefore let vs heare the admonition : To day if fon will heare his voice, barden not your hearts. 2000!

And heere that hee layth: Harden nor your beares; wee fee howe great a finne we commit, in not hear-Reninge to the voice of Gob, wee harden our heartes and court them as with a coueringe of brawne, that they may not bee mollified with the grace of Go p: for the worde of God is hiringe, and more sharpe then a two edged fworde, and entererth to the diumon of the foule and the fpirite ! neither is it pollible to keepe it out, but as a fworde, fo it will pearce our hearte, except we have made it hard as fince. And as hee layeth : Doe not you harden your owne heartes, fo let vs persuade our selues, our linne is our owne, and we have done it, we may not

excuie

Sc. 16.26.

Gen.3, 11,

Ezec.II.19. &c. 36.26. Gen.8. 11.

excuse our felues, as the manner of some is, and say our heartes are hardened whether we wil or norand who can doe withall? True it is, and the Propher fayth it: We have of our felues france beartes, and all the imaginations of them are will, even from our youth : lo that all men, father and children, may fay alike: we know that in vs (that is in our flesh) there dwellerh no goodnes, but whatfocuer the corruption of our nature is best never lo great, yet our fault is never the leffe, no more then if we had an Angels nature. which willingly and wittingly wee would percerte for vnto our corrupt nature; we bring of our feluce a peruerfe will, which did corrupt the Angels na ture, and made them fall from God : fo lay no more thy fault on thy nature, for thy will is fet to worke iniquitie, with all delight to doe enill. We wishe to bring our ill purpoles to palle, wee reloyce, wee are glad, it is the thing we would have wee will not beare anie other call; wee bid farewell to all, whatfocuer would turne vs from our linne. The corruption which we have, our pleasurg is in it; and all the goodnes which we want, we care not for it; but our will is after our worke, and as we are, so we like our selves best sifthere be any wicked and dillolute man, that denieth this, either hee bath taught his toughe to lie, or a feduced heart hath deceived him: for let him fpeake that can the theefe that stealeth, the adulterer that defileth his bodie, the enuious man that speaketh euill, the beafflie man that murdereth another, the blafphemous tongue, the rebellious hande which of thefe is northruft forewarde of his owne will for who ever that mourned and wept, that falled and prayed not to be led into ten-211102.3

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VPON THE THIRD THE TO WEEKVES. tation, hath bingiller ouer to lo framefulblinnes? No no if God make vs once mounte under the bodie of finne, the grace of Christe is offered to the broken and contrite heart, and finne reigneth not in vs, but because we delight in in: ler vs hearken therefore to this admonition: To day if you will heare his volce bearden nor your bearres. O to some It followeth: As in the bitter marmaring as in the day of tentation in the wildernes, where your fathers tempted me, proved me and famony worker fourtie yeares. This example of their fathers rebellion ris wel alledged, 4: both to move them the more to take heede by their fathers example, and because they were a people exceedinglie holden which an opinion of their fathers, that they shoulde yet remember their fathers were but men, and they should not followe them in a Time of their finne and wickednesse. The storie which the prophet especially meaneth, is written in the 17. of Exodus, where Mofes theweth how the people murimured in Rephidims for wante of waters forthen Mofes gaue thefe verie names to the place, and called it, Bitter murmuring, because they stroug bitterly. and contended against Moses: and he called ittentation, because they ceased to put their trust in God, and rebelled for want of water . So by the names it is plaine, what storie is ment ; and we have in it to learne, first howe great a crime it is to rolift the minister of God: for the name of that sinne god Palage 19. hath given vnto the place for a perpetual remembrance, what the punishment of it hath bin; and a gaine, what it is to fall from our hope that we have in gods prouidence, to miltrust him, to feare that he will faile vs : for this is to tempt God : with which finne

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fune howe highliche is displeased, the name of the place to this day, beareth witness which Moses for chat cause called tentation. And here againe, let will be the same, howe, and in what case, we may give names were places, and this is, when the temembrance of the name, is a putting vs. in minde of some speciall worke of God towarde vs. as in remembrance of the excellent wision that God gave lacob, hee caled

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the excellent vision that God gaue tacob, her caled

dife of Hask his fonne, and faued him from facrifi-Gen. 14. ting. Abraham called the place Ichouah lirch. Likewife, in remembrance of Gods punishments, when he dinided she poeples tongues, he called the

name of the place Babel. When God destroyed from heanen, the heaft of Ifrael with fire, for remem-

Num. 11. 4 brance of the punishment, they named the place Taberah. Manie such examples are in the Scripture, good and profitable for vs to followe, if we had hearts that seared God, and had comfort in the remembrance of all his workes: but wee have least that good worke of our foresathers, and as time corrupted all things, so it hath here corrupted out manners! In deed, we give names still vnto places, but not now for any conscience toward God, the better to remember his goodnesse towards vs. but weet recte thereby monumentes to our sleshe, and make shrines of pride. We do (I am affinaide) as the

Pal.49.11. prophet David laithithe wicked desthink their benfes of their babitations shall continue for ever, and call their landes by their names. We swell with vanitie, and are pussed up without carried their hautinesses of heart we give names unto our houses: this boastings is not good, and of such high minded men the Prophet

YPON THE THERD THE TO HEBRYES. phet faith: They fhall lie like fleepe in their graves, and death shall denoting themes year and all their pompe with them: of this let vs beware, for it is a finne that

cleaueth fast varove, and we are casilie led with its otherwise, if God give vs humble harres, & mindes in the naming of our houses after our owne names,

or after other, there is no hurt atalk but on bus also

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Now, where it is faid! They tempted God, and prewed bim in the wilderneffe, where they fame bis workes fourty-yearer: we must knowe the wildernelle was a tertible and fearful place, full of temptations, where the people alwayes wanted fometime meare fometime drink, in feare of enimies, in feare of ferpents, in much affliction: but what, of this? yet if they tempt God, they are rebellious against God. For he that made the wildernelle, and all the terrout of it, is not his power ouer it, to faue his faincres ? No place, no manino terror, must overthrow our hops in Gods promidence: or, if it doe, we rempt God; and prouoke him against vs, therfore Danid faid: bough I walked sbrough the valle of the fundows of death, jes I would not feare, because then art with me. And let, va neuer deceine our selues, for if wee be not as Da- Pal.s. 4. uid was, to trust still in God, yea, though he feemed to kill vs : Surely, let our dayes be neuer fo peaceable, yet enery occasion will make vs fall from God. Salomon faith of we faint in the day of advertisie, our Prov. 14.10. frength was never great: and if with the Israelites we would murmur in the wildernesse, with the Israelites wee would also rebell even in the lande of Ganaan: for they were no more obedient when they had peace, when their lande flowed with milke and honie, then when they were in the folitarie defert.

WO . THE TWOME ADING OF M. DERINGE

And let ys nor looke vppon our fathers example but looke vpon our feluer this day: doeth this peace of the golpell makers more thankfull or more defirouffic to give vs our felnes to be fervantes of the Lord, then we were before, when wee felt the prison houses & whose fires of idolatrie ithe Lord knows eth, and he judgethe and we are wife, if our heartes be fortled for no caufe at all to leave our obedience to God: then we may be bolde and fay with lob off he will kil vs,let him not fpare: for we have not denied the wordes of the holie one leviccome that he fendeth. Neither the wildernes, nor herie ferpents; nor yetthe fruitfull yines and pleasant foringes of the lande of Gaman, that feparate betweener God andovs boAnd here that God faver hohe did aliveres thew his works vinothem, he meanesh buth Mans nat with which he fed them from heaven, and their continual leading with the pillone of sloude, and billour of fire and all other miracles which hee did before them wherein appeareth the long fuffering of God, and as Paule fayth: The riches of his bounts falnes of great partience, which is no soucroomewith

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Rem, 2.4.

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our finnes, but he once promised it with Abraham, to gine a lande with theme and all the rebelion of his children, could never falisfie his promise. This cought to friengthen our faith to the forginenes of our sinnes we have a couenaunt of God; greater and better their that made with Abraham segen a couenant made in his onely begotten Son; through whom he hath faide; he is well pleased with vs, and will remember our sinnes nor our iniquities anie more. And let vs not feare, neither the greatness of our sinne, nor the crastines of our sinne, but in a repen-

VPON THE THIRD TO THE HERRYES. THE

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repenting and faithfull heart, sruft vnto his promife that can not change his grace, nor repente him of his mercie for ever. And yet, that we thould not be here fecure, and commit finne without regarde, as men that carrie away the grace of God to wantonhelle, thinking any outward calling to be warraunt enough of our election . To take away the groffe opinion, and make vs featch better, whether we be the children of the coucnaunt, or no, therefore he addeth, that hee was angrie with this generation, and fayde : It is a people that doe erre in their beartes, for they have not knowen my wayes, coc. tellifying by this threatning, that his promifes were not to them onely in their birth, that they were the children of Ifrack but much more in this: if they walked in the steppes of the fayth of Abraham. So all we this day fatuation is promised vnto vs in lefu Christe, in a holie couenaunt, which shall never bee broken ? but Go p will make all our enimies our footftooles and will furely rake vs into his glorie. But let vs be wife, to fee whether the couenant is made with vs, nor no: for, as nor all that were borne of Abrat ham, were the children of Abraham : fo, not all that professe the Gospell, shall have the saluation of the Golpell; for there are manie drunkardes! gluttons, adulterers, courtous men, blafphemers, lyers, contentious perfons, and fuch other, which shal neuer enter into the kingdome of Heatten: yet will they boaft of the Gospell of Christ: but he that dyerh with Christ, and is buried with him, touching the olde man, and as Christ is rifen from the dead: fo by the spirite of Christe, hee that ryfeth gyeth the morg ex Introduction in a

Deut. 32.18.

vp into new neffe of life, with him this couenaunt is made, and with none other : and he shalbe justified by his faith, when the finnes of the wicked shal fall sponthem. Further, in this threatening, we have to marke first the cause even the peoples sin, which the Prophet ferteth out thus: It is a people that doe erre in ebeir bearts, for they have not knowen my wayes, This is the beginning of all euill, to leave the ordinances of God, and walke in our owne imagination ons : and this is onely follie, to for fake the worder of God, the fountaine of all wisedome, and to follows our owne inventions, which are vaine & fruitleffs. So Moles upbraideth the people, when they obeyed no longer Gods ordinances, to doe them; but made newe liwes voto them felues, to live by. They are (lairbhe) a nation voide of coufell, neither is there any understanding in them; by this we know what they are what wifedome and counfell is in them, that take away the worde of God, and teache their owne traditions. It is a plaine fentence, They green their heartes, for they have not knowen my wayer : So we may boldly fay, It is a foolithe people, an ignor raunt people, a people full of blindnesse and fund whofobucs walke in their owne imaginations ; for they have forfaken the wayes of God, and nows what wifedome can there be in them? And marke that he faith. They enre in their hearts; notings what studie is in them, & howefull they are of thought and cogitations what to denile, ever mulinge, ever inventing, and never the better, no quietnelle is within vs. So that we are fure, our owne traditions the more we followe them, our owne foolilinelle doeth the morewexe and disquiet vs : and wee doc

Deut,32,18.

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VPON THE THIRD TO THE HEBRYES. 111

nothing elfe; but wafte penfine dayes, and heavie nightes studying with ourselves howe we may periflie If thou doubt of this, who focuer thou art, heare the worde of the Lord : They erre in their harry for they have not knowen my wayes : if thou hearest it, & knowest it, leane off their woful wayes, who teke tradition, and erre in their heartes, and have no peace: and followe the worde of God, which onelie

gueth light and fecuritie vnto vs.

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An other thing in this threatninge is, that God sweareth, They shall not emer into bis reste. This oth is to perfuade vs, that with a constant purpose, God is just, even as hee is mercifull : and let vs not flatter our selues in vaine hope to escape his anger. While wee will needes walke still in our finnes, for in inflice and judgement, the glorie of Goo thineth rand no more then he can breake his promile of loue and mercie, made with his Sainctes : no more will hee defile his conenaunt, in which hee hath threatened the rebellious people; but hee will furely recompence their finnes into their bosome, and his anger shall consume them. Therefore to thele also hath her sworne, and hee will not repent him: They that have not knowen his wayes, they Shall never enter into his reast : Of this rest wee shall have occasion to speake more hecreafter. Nowe lett vs prave, that Go b for his Sonnes fake would prepare out heartes to the diligent hearinge of his voice, that wee may not bee despiters, as our forefathers have bene, whom Goo threatened in his heavie displeasure, and hath shewed his judgementes towardes them, euen as hee woulde: but lett vs bre as his theepe, that doe heare his voice,

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that his word may be in our hearts, a feede of regeneration, by which wee may be borne a nawe, into holinesse and righteousnesse, to gloriste him that is our God for ouer: &c.

The fixteenth Lecture, upon the 12.13. & 14. veries.

12 Take beede breibren, lest at any time ibere be in any of you an enil beart, and unfasibfull, to depart away from the lining God.

13 But exhorte one another daylie, while it is called, To day: lest any of you bee hardened through the deceitfulnesse of sinne.

14 For we ar made pertakers of (brift, if we kept live vato the end, that begining, wher with we ar upholden.

TN these wordes, the Apostle beginneth those pare ticularlie to handle the former words of the Prophet, and so to amplifie his exhortation, that in no wife the Hebrues thould forget to heare and to obey Christ their onely Prophete: and first of all, in this that the Prophet layeth, To day : by which the Apostle gathereth, that wee must not neglect this time of our calling, but when the voice of the Lord is heard, then we must shewe our obedience: for it is not meet that he should speake, and we should be deafe, nor he should call to day, and we to make and fwere we will come to morrowe: fuch loofe regard of the worde of the livinge God, becommeth not those that are his Sainctes, neither doeth our Sauiour Christ so teach vs him selfe, when he sayeth so many times: He that hath eares to heare let him beare, therefore when the Lord openeth his mouth, let vs crect

grect our cares : and in the day that he doth teache. let vs learne in the fame, and glorifie Go D in his goodnes: this is the plain meaning of the Apostle in these words of the twelfth and thirteenth verses: Take heed, brethren, left at any time there be in any of you are wil heart and unfaithful, to depart from the !uing God: but exhort one another daily, while it is yet called To day, lest any of you be hardened with the deceirfulnesse of sinne. Beside this generall doctrine in the wordes of the Apostle, we have manie thinges profitable to note. Firste, that here againe he calleth them by the name of Brethren, he theweth a great affection of brotherlie loue toward them: for there is no doubt but he was free from flattering wordes, and of the aboundance of his hearte his mouth did speake, so that this testimonie of his good will, had great weight to allure the Hebrues the more willingly to heare him. And wee must learne a verie good lellon, with what care, and loue, & earnest detire we must doe all thinges to our neighbour. Wee must not, as in other thinges, where wee care not greatly whether they come to palle or no, to vie our exhortations and admonitions to our brethren, but what we adulfe them or speak vnto them touching the feare of God, we must have all our heart bent to do them good: no care, nor defire ought to be greater in vs, then this, that by some meanes wee might doe them good. This affection the Apostle sheweth when he calleth them Brethren: and we that this day preache viito you when we fay, dearely beloued, or louing brethren, of vie fuch like names, by which we call, you, either we have this earnest affection to winne you vnto Christ or elfe, in the pulpit also we

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have learned to diffemble. I note this now both to flirre vp my felf, and to admonish other: for Pheate dailie such louing names of the people in the preachers mouthes, and I pray God, as much louing affection may be in their heartes vnto them.

An other thinge in thefe wordes of the Apostle raught vs. is this: what the cause is why all the day long the Lorde speaketh vnto vs. and few regard it and the cause is an vnbeleeuing heart, therefore the Apostle sayeth: Take beede there bee not in any of you an enill and unbeleening hearte to fall away from the liwing God: which wordes he addeth as a declaration of the former words of the Prophet, where he faith: It is a people that doe erre in their heartes, for they have not knowen my wayes : here we must first fee where is the roote and fountaine of our finne, which is not farre of from euery one of vs, in the East or Welt, or endes of the worlde, but it fpringeth vp & is nourished in our owne heartes, and what soeuer is enil in vs. here it hath his fountaine: in which we know first our sinne is our own, and of our selues it rifeth: accuse not, neither this not that, but humble thy felfe, and confesse thy sin which is bred within thee It is true, we have many tentations, but we could nor becourroome of them, if the corruption of fin were nor within vs : for our Saujour Christ was al-To tempred, yet he finned not, &the canfe was when the prince of this worlde came vnto him, he founde nothing in him tifit were fo in vs, all temptations should be in vaine: bur we, because we are borneis finnegand no goodnelle dwellethin our flesh, therefore we are fireight carried as wee most defire, and our own concupilcence guieth frength to our ten-

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tations. And againe, here wee fee, as our heart is a roote of finner to there is no finne but cometh from the heart sifthy heart accuse thee not, bee of good comfort, thy finnes are abolifhed: if thy heart condemne thee mocke northy felfe, for thy linne abidethe Our Saujour Christ faith : The things come not from without which das defile a man, but they dos pro- Matthat; ceede from the heart that is within for out of the hearte come will thoughtes, murders, adulteries, fornications thefies, fa! (e wirnesse, flaunders, & all such things as dofile a man. A notable fentence, & full of godly comfort in all our life for when I fee fo many men vexed in minde, this way or that way, some vow pilgrimages, fome observation of dayes, some abiteine from meates fome one thing, fome another; in this wayering of many, my hope is stedfaste, I feare not meat, drink, day time, place, perion: for all this fernerth me, and I ferue the Lorde, before whom when my heart is feeled in love & obedience, al the world beside cannot defile me. Let vs therefore take good heed of this, & we take good heed to the fafeit tower of defence that we have in all our life: take heede of thy heart, for if it accuse thee, it will kill the crif it be on thy fide, let the heavens fall, yet the ruines of it thallower make thee afraide let thy adderfaries be who thy will, let their countel be never to fubule, & thy destruction that is confpired neuer to cruell: yet if thy heart halbe faithful thine enimies thall feare more then thou, & they thalbeathanned more then thou for innocencie assistethehee, which is frengthened with the arme of God And is not vanguithed of a vaine mam Let we followe then the calling of the Apolitic and leeve regarde well our ficartes. duob Now.

S. Cor. 4.

Infidelitie the cause of all euill.

Now as this is the fafetie of thy life, to have thy heart cleane, so marke these wordes of the Apostie; and he will teach thee how to have thy hart cleaner Let there not be in any (faith he) an enill beart of infidetirie. Infidelitie is it which maketh thy hart abound in cuill, and if by any meanes it can gett roume to lodge within thee, thy hart is taken, and imagineth from henceforth all mischiefe. When our Saujour Christe so many times reproueth fundrie fortes of men, he maketh this as a generall fault of all, That they are vnfaithfull, and flowe to beleeve. When S. Paule condemneth them as reprobate men, which doe never fee the light of the Gospell, hee maketh this the cause of their sinne, that the God of this world hath blinded the eyes of their ynbeleeuinge heart. And if we will be free from fo great a plague, let vs follow this counfell of the Apostle, that there be not in vs vabeleeuing heartes. Let vs be, as our Savior Christ teacheth Thomas to be, not vnfaithfull but faithfull. What focuer is spoken in the word of trueth, let it have within vs a fure perfuahon. If God fay, he will be our defence, and our exceedinge great rewarde: let vs beleeve the affurance of his promife, and knowe he will not leave his Sainces, neither yet fortake them . If God haue promifed eternall life to those that walke faithfully before him, let vs belocue his word; that a thousand thoufande, and ten thousand thousand yeres before him haue none account: neither yet any time, which can be expired at the last : but about all time, in immorealitie he hath established a dwellinge for his Saincles. If God have threatened eternal fire to confume & deuour his enimies:let neuer our hearts. doubt

2. Cor. 4.

doubt or waver through the temptations of the diuell but let vs acknowledge it in a certaine trueth, and beleeve it, as if we hearde, even nowe, the fearfull voice to founde: Goe ye curfed into evernall fire. With fuch a beleeuing heart, let me forefee the latter ende, and I shal not sinne for ever. But take now this feare away of those last judgementes, and bring a wavering hart to gods promifes and the fentence is pronounced over thee: because thou hast not beleeued trueth, thou shalt erre in thine heart, and beleeue lyes, til vanitie wast away thy yeares, and thou fall into the destruction which thou shalt feele, before thou can't beleeve that it is prepared. And let ys not ouely beleeve thefe last thinges, of which last of all, men must have experience: but in all things nowe incident into our life. Let vs not bee harde hearted, but beleeve the trueth, what it speaketh vnto vs. If Paule fay, The glorie of the wicked is to Phil 3.19. their shame : let vs yet while we have time, beleue it, and call out fuch ambirious defires, as most affuredlie hall bring confusion. If Paule faye : They that Wishero be riche, they fall into tentations, and into snares and suto many foolish and hartful defires, which drowne men in perdition and destruction: why doe we not belegue at and why make wee not our affections as straunge from couetoufnelle, as we wishe to be fare off from death, and from the grave ? If our Saujour Christ lay: If you love me, keepe my commandements: Iohn. 14.15. who harh bewitched ys, that we should not beleeve the trueth? what means we to line in all excelle of finne, and poure our felues into riot, and yet ftill fay we love the Lord ? Surely (dearely beloued) one cause is of all; an ynbeleening heart hath seduced

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vs. We thinke we eate of the fectet Manna, when in deede we feed of alihes. We can not fee, that god reu fifteth the proude, his judgementes are high about our reach, and therefore wee will fer vp our owne praife, and ftriue for honour, even ynto death, and we feare not the shame that wee can not fee! Wee know not what the kingdome of heaven is neither can we knowe: for our eye can not fee it, our eare can not heare it, our hart can not coprehend it, neither hath the spirit of God reuealed it vnto vs. And when infidelitie hath thus couered vs, it is no maruell, though we heare in vaine: It is eafter for a Cal mell to creepe through a needels eye, then for a rich man to enter into the kingdome of beanen : for wee can not feare, where we thinke there is no daunger : we can not hope, where we looke for no goodnes: promifer and threatnings are but blaftes of wind, where infidelitie harfraken away our wifedome: let vs nowe looke into our felues, and fearche our hearte and remes, whether we stande in faith or no for behold, this knowe, and the Spirit witheffeth it : there is no ambitious minde afpiringe to honour, no vicleane and filthie concupifcence of adulterie, no couetous defires of Golde and Silver, no finfull delightes of worldlie minded men, no fallinge from God; for these corruptible and vaine thinges, but infidelitie is both roote and braunche, the beginninge and endinge: an unfaithfull hearte caufeth all in all; and let faith but dwell within thee to beleene the word of trueth: knowe there is glorie, and honout, and immortalitie, and eternall life to those that patient lie sceke the Lorde: and indignation, and wrath, and tribulation, and anguithe uppon the fouterof enerie

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euerie man that doeth euill. Knowe that the world is vanitie, and all flesse is grasse: that righteous nesse is perfect blessinge, and the searce of God is happinesse: beleeue this, as thou beleeuest thine eyes to see the light of the Sunne, or to discerne the darkness of the night, & thou shalt never fall swere thy tentations never so many, thou shalt overcome them, till the divell him selfe doe slie from thees let with respect to praye; and pray continuallie, even as the Apostles prayed; O Lord, increase our faith.

The wordes following here, In falling away from the living God: they shewe both what it is to be vnfaithful, and what worke it hath in vs. For to doubt when the Lorde hath spoken, or mistrust what hee hath promised, it is to fal away from him:and when we begin in hearte to waver, and call into question, whether his word shalbe perfourmed, or no, we lay our selves open to the assaultes of sinne, & soone fall away from the living God, to our own vanitie. And this generall rule, that infidelitie maketh vs fall fro God, we must particularlie applie to all the workes of our life, that wee bee not hardned (as the Apostle faieth) with the deceit of finne. If I fall into daungery and mistrust Gods providence, and seeke worldly meanes and vnlawful helpe of man for my deliverance, the prophet Icremie curieth this infi- lere. 7.5. delitie, and faieth : wee withdrawe our hearts from the lord. If in maintenace of our comon wealth we feeke only policies, & doe that which is wifelt with natural methe Prophet Etay crieth wor vnro luch, Etai 1100 for they fall away from God, they looke not (fayth he) wnto the holy one of Ifrael, nor feeke vnto the lord. If I yse lying words, or any deceit, in buying &

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felling, thinking fo to wax riche: I am a lying merchaunt that am fallen from God; and as Solomon Prouto.17. fayth: The bread of deseit shalbe sweete but for a while, and then my mouth (halbe filled with gravell: and therfore that we may not at last be ashamed, & be guiltie of this great finne, to for fake the living God, let vs take heede there bee not in any of vs an enill hearte of infidelitie.

> It followeth nowe: But exhort one another dailie. while it is yet called to day. As before the Apostle taught vs to beware of the finne, fo like a wife teacher he telleth vs here, howe we shall doe it, that is, by daily exhorting one another. So Sain& Paule, when he would perfuade the Thessalonians to walk

a.The.g.tt . as children of the light, and as in the day time : hee fetteth out this rule vnto them. Exhorte one another; edifie one another: and this is the discharge of that

Leui, 19. 17. grear commaundement : Lone thy neighbour as thy Selfe: as appeareth by the lawe that is written: Thou Shalt not hate thy brother from thine heart, but thou Shalt reprove him, and fuffer him not to sinne. Thus the Lord hath ordeyned, and this duetie hee will alke at our hands, in which he will instifie vs, or else condemne vs. Saint lames fayeth: Hee that connerteth a finner

from going astray, let him knowe it, he fhall fane a foule from death, and shall coner a multisude of sinnes. Salos mon fayeth : The fruite of she righteons is as a tree of life, and be that winneth fonles, is wife. And the Pro-

phet Daniel in cleare and absolute wordes speaketh plainly : They that be wife shall shine as the brightnesse of the firmament, and they that turne many to righteouf neffe, shall shine as the starres for ener and ener. This ductie, L'confesse, is chieflie the Ministers, then the

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Iam. 5.,20.

Pre, 11. 30.

Dan. 11.1.

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Magistrates, then the Fathers and Maisters, who are al according to their calling guiltie of bloud, if men perithe in their gonernement for want of instruction: but yet, this duerie is also common to all, and none excepted:we ought all to edifie and exhort one another. There is no excuse of ignorance; there is none so simple, but hath learned the royall lawe: Thou halt love the Lord thy God with all thy beart, & with all thy foule, And thou falt lone thy neighbour as thy felfe. In breach of this duetie, who is to simple, but he can sometime espie the sune of his brother? In this, let him exhort him after his fkil: for though he have receyued but one talent, yet must be occupic that, else he shalbe condemned for a wicked and a faithlesse servaunt. Looke therefore vnto this, and watch eueric one ouer his brother, that he may confirme him in the grace of Christ. Wee have often meetings for the comfort of our life, and manie brothetlie feaftings are among vs : Take heede we drinke not our wines in carued bolles, and haue fweete musicke at our tables, and none of vs (as the Prophet fayeth) remember the affliction of Ioleph, Amos.6.5. that is (I meane) and none of vs care for the adulterie, drunkenesse, gluttonie, blasphemie of his brethren; for if our meetings be fuch, our comfort of our meetinge will foone bee at an ende, and our last mirth will be in heavineffe.

And heere we must marke, when this duetie of mutual exhortation is required: the Apostle addeth, While it is yet called to day : this is (as I tolde you before) while yet life and forgiuenelle is offered vnto vs through the preaching of the Gospell: this is to firre vs vp not to neglect the time of our calling: fo

THE XVI. READING OF M. DERINGE

the Prophete Blay, Socke (fayeth he) the Lord while be may be founde, call ye opon him, while hee is neure. We have all our times in which we are called to reperance: if we neglect them, we shal not have them againe, though wee fought them with teares. The day was past with the riche man to call vnto Abraham, for Lauarus to helpe him, when they were both dead: the daye was, when Lazarus lay at his gate despited of him. The day was past with Pliaraoh, when hee was in the red Sea; the daye was, while Mofes and Aaron wrought fuch miracles in his fight. This day was past with Indas, when the diuell was nowe entered into him; the day was before, when Christ reproued him of his wicked purpose. The daye is with vs, while yet wee seele our heartes flexible, and our confeience is touched with the feare of God: the day is past when at the last our heartes finke downe into infidelitie, and we can no more bee foarie for finne: therefore while time is, and wee beeyet fure it is the day of health; let ve segarde it, and take hold of it, as it commerh : for whe it is gone, it is past recouerie; and behind there is no handfast to pull it back againement 1) at tens

It followeth: Least ance of you be hardened with the deceit of fine we see here how we be caried into easily that is, by crastines, & by deceit of sinne. Sinne Here appeareth in her owne countenance, no more then the dinell sheweth him selfent his own shape: but as he is a lyar from the beginning, so all his doings are decey uable error, as him self is false, so are all his dooinges in falshood. Saint Paule calleth it, sugling crastinesses, to deceine cunning lie. Now then, if we this day coselle that sinne is of the deuil, why

Ephe.4.14.

Amos.5.30

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doe we not beleeue as the holy Apostle beleeueth, that the finner is holden in deceit and errour, to do the things he knoweth not? And if in finning wee doe we know not what, and as we would never doe if we knew what we did: what means we so willinglie to be deceived? Where is the glorie of our gray haires, or the rejoyeinge of a manlie countenance, when to childifhlie we will be led inro the pitt and fnares. We knowe it is ill, wee knowe it is of the diuell, we hate the name of it, we are alhamed of the light of the Sunne, when wee doe committit, wee knowe the ende of it is death, and it bringeth forth nothinge but our destruction : and what heartes have we yet within ys, of flethe, or of flone, of wifedome or of madneffe, that we be still deceived with fuch a monfter? Where bee nowe our pollingue heades, and wife counfels, of which wee boaft fo much, that we bee warie men, circum (pecte in all thinges, forefeeing harmes, preuentinge ennimies practiles; and I wore not what idle prayles of vaine men? For, where is their wit, where is their counsel. where is their found aduice, and deepe confiderations, when their greatest & deadliest enimies, ambition, pride, reveng injustice, coverousnes, adulterie, lodge in their prime chambers. & lye betwene their brelles; Alas (dearly beloued) what gaine should be unto vs, if we with you, & you with vs, should both perish togither. Howe much were it better, that we thould admonish one another, and live togither to eternall life? Let vs not the be mocked with the deseit of finne. And at one worde to all those wife me of which I spake, and to all you that be present of that number this I fay; and yet not I, but the Prophet

Tere. 8.6.

phet leremie, that you may be fure I fay the trueth: When all your vaine prayles shalbe scattered into the winde; when the Lord shall cut off all flattering lippes, and make perperual filence of these empric idle blaftes, that have puffed you vp : an other and a truer, and a more enduring testimonic shalbe pronounced of you: that except you turne, while it is yer called to day, and be not hardned with this decentfulnelle of linne, you are viwile, & shalbe allramed of your groffe ignoraunce: for you have refuled the lawe of the Lord, and what wiledome can be in your This testimonic Pam fure is true, and the livinge God hath spoken it of the children of men: and how bleffed are we if we doe believe it? & how much more happinelle's in one day of our honour, in which we are wife to eleape the deceipt of finne, then in ten thousand dayes in which we should fall from the Lord of life! This is wifedeme, and he that hach understanding, let him marke where and how many are his footiteps, that he bee not ouertaken with the flightes of finne. Heart is ned word from

It followeth now in the wordes of the Apossie: for we be made partakers of Christ, if we bolde the beginning of our substance stedfast unto the latter ende: he amplified before the exhortatio of the Prophet, by pondering of this worde Today: willings vs not to pretermit the time, but diligentile to stirre uppe one another while this day of health abideth. Nowe, her continueth the same exhortation, by waying of the residue of the wordes: If you bear his voyee, harden not your beartes, as in the bitter maringe: shewinge, that our foresathers example should becour instruction, and wee ought to take

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heede by their punishmentes: for if God spared not them, how should be spare vs but they, when they hearde his voice, yet they sinned: and though hee spake vnto them, yet they beleeued not, and therefore his anger sell vppon them: even so, if now the voice of Christ shalbe hearde of vs, and we beleeve it not, or else little regarde it, as wee fall into the same example of disobedience, it standeth with the justice of our God, that wee should be partakers of like punishment. To this purpose are the wordes

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of the Apostle, to the ende of this chapter. Touchinge this 14. verse: the more to persuade vs, the Apostle sheweth what great benefite is vnto vs, if wee will be faithfull to heare his voice, and abide constant in obedience of it: for so we shall bee partakers of Christe. Wee knowe, this is our hope, and all the assurance we have with God, that we be made members of lefu Christe: we must bee graffed into him, and be made members of his bodie. Euen as the vine braunche, can have no life, nor bring forth anie fruite, except it abide in the bodie of the vine: no more have we eyther life or righteousnesse, except we be, and abide in Christ. This is the mysticall vniting, and spiritual loyning we have with Christe, he is our substance and being in the inheritaunce of Glorie: fo his righteousnelle is our righteousnesse, his love is our love, his life is our lite, his spirite is our spirite, of his fulnesse wee receyue all: this is a great mysterie which neither our eye feeth, nor our hearte can vnderstande : but yet it is a reall ioyning of vs with him, which our faith doeth eafilie comprehende : and when wee thall fee

that wisdome which could vnite in one person God and man, wee shall see the wisedome which hath made all vs the bodie of that head, and members one of another. This great benefite is here set out vnto.vs, in a sure promise: We be partakers of Christ: that we should (as I saide) be more moved with so great a blessing. And here wee have all to leasne a good lesson, that is, howe wee are all set free from hune, and presented faulties before the presence of Gods glorie, and that is, by being made one with Christe, and appearing in his countenance: for of him onely it is true, This it my beloved some in whom Lam Well pleased: if vnto him we be given, and with

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Lam Well pleased: if vnto him we be given, and with him be joyned, then in him wee are also beloved, and through him we bee accepted. This is the faluation we have by him, to bee graffed in him; and made partakers of his life. Euen Abraham our fan ther, and before Abraham, Noe, Enoch, Abel, or whofoeuer fince have had highest prayle, lob, Daniel, Samuel, John Baptift, the virgin Marie, all are one before God, not one in him felfe excepted, but all were vnited to Iefus Christ, in whom they were righteous. Were wee neuer fo full of good workes, our well dooing extendeth not vnto the Lorde: nor, they can possiblie either deserue his fauour, or once come in his fight: but we must leave all our works in the earth, where they are done, and they must, die with the corruptible hands & feete with which they are wrought; wee must goe naked and bare, and offer nothinge but that which is Christes, yea our selues wee must present in his bodie : for in our owne persons wee can not possiblie bee accepted: hauc

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have therefore a wife & viderstanding faith, know howe you are made one with Iesu Christ, and there lay the anchor holde of thy hope i for in him it is

impossible thou shouldest petishe.

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It followeth : If wee holde the beginninge of our Substance sure and freadfaste unto the ende : this is the condition vinder whiche wee shalbe partakers of Christe: perseuerance and constancie vntill the ende. Our Substance, as the Apostle callerhit, that is our being, our vpholdinge, our fettled standing, this our offare of vniting vnto Christe, the beginning of this, nowewrought in vs, wee must holde it, and ftrengthen it vnto the ende, then we knowe wee bee partakers of Christe: this beginning of our Substance is faith, by the preachinge of the Golpel, by which we be now spiritually vnited vnto Christi! this faith by hearinge the voyce of Christ, through which we are one with him, by the fame worde wemust nourithe it, and keepe it stedfaste vnto the ende. This is the same thinge which Saint Paule teacheth to the Coloffians: that Chrifte hath re- Col. 1.23. conciled vs in his bodie, if we abide in faith grounded and fettled, and bee not moved from the hope of the Gospell, which wee have hearde preached vnto vs: touchinge this, I faide much in the expoheion of the fixte verse. Nowe this I will adde: if you will knowe the Church of Christe, knowe it by this marke, it holdeth the beginninge of her Substaunce, steadfaste vnto the ende: the beginning of her substance, hee called before in the fixte verte, the affurance and rejoycinge of our hope. Saint Paule (as I tolde you) in plaine words expounarrive to a bont

deth it thus: a fure faith in the Gospell preached. Now you know the marke of the church of Christ, a fure faith by the preachinge of the Gospell : take away affurance, you take away the faith of Gods electe, for it must be sure, steadfast, setled, vnmoueable vnto the ende : if hunger, thirft, nakednesse : if the sworde of the Tyrant, if the stormie seas, if fearfull visions of euill spirits, if any of these make thee feare, in all these thus Christ reproueth thee: O them of little faith: for if he that made all, be ftroger then all, if in him thou trust, thou must feare at nothing, but know for trueth, that neither height, nor depth nordeath nor life, nor Angel, nor power, shall ever separate thee from the love of God: this therefore (I fay) first marke, take away furctie, and take away the faith of Gods church: Againe, take awaye the preaching of the Gospell, and you take away faith: for fo Paule faith: our faith is grounded in the Goffell preached wate vs : as in another place hee speaketh

Rom.10.17.

Rom.10.10

Rom,r.5.

expression: faith is by bearing of the worde of God, therfore the gospel hath this name, to be called the word of faith, the hearing of faith, the preaching of faith: and our receyving of the Gospell, is called the obedience of faith: neyther is it possible to have faith, where

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thou hast no worde which thou canst beleeue Nowconsider (I beseech you) what church is the church of Rome: their faith they conceale it not, but thus teache, and preache, that it hash no certaintie: and for the gospell to warrant their faith, they seeke it not, but say: ignorance will stirre up deuotion, and will not suffer the people to knowe the scripture, nay, they say they neede it not, but onelie beleeue as the church beleueth: are these the people to whom the the Apostle writerh, that they should surely beleeue
the gospell vnto the ende? if light bee darknesse, if
good be euill, if holinesse be sin, then are these men
the church of Christ but the time is past. Nowe let
vs pray, that it would please God to strengthen in
vs a true and lively faith, occ.

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The Seventeenth Lecture, vpon the residue of the Chapter.

15 So long as it is sayde, To day if yee heare his voice, barden not your bartes, as in the provocation.

16 For some when they heard, provoked him to anger: bowbeit, not all that came out of Agypt by Moses.

17 But with whom was bee displeased jourtie yeares?
Was he not displeased with them that sinned, whose carkases fell in the wildernesse?

18 And to whom fivare bee, that they should not enter into his rest, but unto them that obeyed not.

19 So wee fee that they could not enter in, because of unbeliefe.

Eere the Apostle proceedeth to amplifie this exhortation of the Prophet in these wordes: If you heare his voyce, harden not your heartes, as in the bitter murmuring: touchinge these wordes, you have heard them before expounded vnto you, therefore we nowe will let them passe, only notinge this vnto you. The Apostle sayth: while it is yet called to day: that the Prophete had saide to day; the Apostle sayth: yet that exhortation is, and yet it is ealled to day: whereby were learne the propheses were not for the present time onely, but daily we and our children after vs, are admostished, instructed, and S;

taught in their preaching : fo when the Prophet E1 faic teproueth the people for whing their own counsell, and feeking helpe of the Aegyptians, who they were in aduerfitie, that we should knowe it was not onely then Gods will, that his people should trust in him, and not make them vaime helpes of ment but that alwayes, he should be our only refuge, the prophet faith: Now over and write it before them in a table,

Biai 30.8. phet faith: Now goe and write it before them in a lable, and note it in a booke, that it may bee for the last day, for ever and ever. So the Prophet Ieremie mentioneth,

Jere.45.1. kow Baruch wrote all his wordes, making them an instruction unto the posteritie that should read the.
This our Saujor Christ ment, when he said: one sow

I ohn,4.31 eth, and another respeth: meaning, the prophetes laboured, and we eate the fruite of their labour: and

1. Pet, 1. 12. fo Peter faith : that, Not to them felnes but to vs they ministred the fe things which now are preached unto us, not only meaning that thei are witnesses of our faith vnto vs but our hope, our loue, and all is grounded uppon that foundation. A lellon (dearely beloued) well to be marked : for there be many, now a dayes, which make too fmall account of Gods prophetel: their boldnesse in their ministerie, their tharpe condemning of mans foolish policie, their rules of inflice and indigement, a great many cast them off as things of another world, or another people; but we that free that God is vuchangeable, and his rightes onfines is one for ever ; and he hath made his Prophrts our scholemaisters, and the fame worde indurech for even I speake not of figures, and such our ward lawes as the lewes had, for an appointed time, but Gods inflice & government which is eternall, is aptening of with we call away the instructions of

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VPON THE THIRD TO THE HEBRVES. sule & righteoulnes wherof the prophets preach: but we, because we will not bring our neckes vinder the yoke of the Lord, therfore we make light accour of their prophelies, though as the prophet faith they be written for ener and ener: and thus farre of this. Nowe let vs fee , howe in thefe wordes following the Apostle applieth this exhortation, he faith : For certein when they had heard, pronoked him to anger how beit not all that came out of Agypt, &c. as if he thould also adde: but let it not be so with vs, let not vs walk in the waye of these finners, which thus prouoked the Lord, and he was angrie with them: but let vs followe better aduice, and wifer unides: they did not all murmure that came out of Aegypt: nor all prowoked God : let vs followe those that obeyed, and if they were fewe in number, yet let vs ilrine to walke with those fewe, for their wave is better then the way of the multirude : this is the exhortation heere made, and it ought to bee often confidered of vs. Many times in the seripture we be taught, to fet out the exaples of good men vnto vs, but especially such 1. mile examples as are in the feripeure we ought still to remember them : for, for the fame purpose they are written vinto vs : and if we fet them not before vs to followe, we regarde nor the voice of God which we heafer This verte example which the Apostle bid deth vs now confider, Saint Paule faith, fe was writtentuteach and admoni fi vs, opon whom the latter ends 1. Co.10.11 of the world we come. and in the eleventh chapter of this Bottle, the Apostle reciteth a great number of

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s of ulc an interest and administrative of poor whom the latter ends of the would be come? and in the eleventh chapter of this Epitle, the Aposise reciteth a great number of goddio and faithefull inch, by their example propositions, that feeing wee hane such a cloude of winteres; we should east off since that wrapperh vs.

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manic faincies. This is written to moue vs, and this ought to moue vs, and this will moue vs sif wee quenche not the grace of God that is given vs : for who of vs this day would not be as Paule or Peres as Abraham or Isaack, as Iosias or Dauid? Who (I fay) that is wife in hearte, would not walke in their waies, live their lives, and leave their momories behinde them? Or who had lever bee as Simon Magus or Iudas, as the Scribes or Pharifeis, as Ieroboam or Achab ! And why then be we yet foolishe? If our owne heartes doe sufficientlie instruct vs, and the voice of the Apostle doe so earnestlie exhort vs: why doe we not learne not to tempt God, as manie haue rempted him, and are destroyed : but to obey and heare his voice as many have obeyed and their remembraunce is in bleffing? Let vs heare therfore this exhortation. It followeth: But not all that went one of Egypt: this is added of the Apostle to comfort any that were weake hearted; for forme would thinke: hath God so deftroyed our fore fathers, and made their carcales to fall in the wildernesse? they that were in multitude as the fande of the fea, did he make them to fewe in number? of fixe hundred thousande men & more were there so fewe left that dved not in their finnes? what hope can I have? or howe thall I stande before the face of God thus I fay, if any man should feare, the Apostle addeth a norable comfort they did nor all proucke god that came out of Aegypt; but with whom was he effected fourtie yeares? was it not with those that were difobedient? Here we learne wifely to trie & examine our felues, whether we be in the favour of God, or

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no, and that is by fearthing our owne heartes, whether wee would obey his voyce or not: it fkilleth nothinge what other men are before vs, or what come vnto them, but all is in this, what our owne hearts are before God, and howe we obey him: if when any nation have filled up their iniquies, and God roote them out, yet let not the faithfull of that nation feare for God is their God vnto faluatio: put thy trustin the living God, and though a thousande fall on thy left hande, and tenne thousande on thy right, yet shall not hurt aproch vnto thee: denie not the wordes of the holic one, & though the earth be moued, yet thou shale bee in peace : for God regardeth thee not by thy father or mother, or by thy countrie: but if thou were borne among the moste barbarous people, yet by thy faith thou shalt life. A notable exaple we have in Paule, who shewinge the great finnes of his people, and the vengeauce that God had executed against them, he maketh streight this objection: hath God then cast away his owne people and answereth: God forbid, for 7 am an Ifraelite: he helde the affurance of his Election, not by his countrie or brethren, but by testimonie of his owne spirit, which feared not at the fal of other, but Roode in the affurance of his owne predestination. Thus here the Apostle comforteth the weake: it is true, God destroyed an infinit multitude of his people, yet feare not thou, if thou abide in his obedience: for whom defroyed he but those whose harts condemned them felues, those that were disobedient? Hedestroyed not Caleband Iosua, that were of another spirite: hee destroyed not Moyles that was faithful in all his house; and if our harts condemne VS

Rom.II. I.

vs not, we have boldnes with God, hee will not im pute our finns vnto vs, but he will graunt all our res quest, and fulfill all our defires: this reloycing let vs haue in our selues, & how soeuer the world be moued, no man shall take our joye from vs. It is not fo with the which put their trust in other things, whe ther it be in the Pope, or in the citie of Rome, or in the multitude of their fathers, or what soeuer, in all these is no suretie at al: for if god shal destroy Rome and all the buildings of it, what will they then fay? or what if the Papacie be troden down, so that none be after found in that feate, is not then all their reioycing done? and what a miferable faith is it, which is no stronger then a mortal man, whose spirit is in his noftrels:or, then a walled towne, which is eafily battred: is this the rocke which Christe comendeth. which neither storme nor tempest shall ever shaker nay, this is the blind condence which the people of Ifrael had in the temple & in mount Sion, which vanished as smoke when the people were led into Babylon, and left the temple naked behinde them: So these men, when wee shall see such thinges come to palle, they shalbe ashamed of the Poperheir expectation, & of Rome which was their glory: but we will dwel in the defence of our god, with a true faith, co. mitting ourselves vnto him:and neither Rome nor Babylon, nor our forefathers, nor our posteritie shali euer turne away his loue from ver this comforte is here taught vs by the apostles in this example of our forefathers, which kept their faith in the wilders neile, and were notifeduced with the multitude. Now where he faith: Wish whom was be angriefour. tie yeere: we have here to learn what is the long fuf.

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VPON THE THIRD TO THE HEBRUES.

fering of the Lord, who doeth not streight punishe the finner, but as he endured the maners of the people of Ifrael fourtie yeares, fo he beareth with vs in all our transgressions: and so the Prophet Dauid setteth out vnto vs theis example, that God made his Pfal. 103. wayes knowen unto Mofes, and his works unto the childien of Ifrael, that we might fee, The Lorde is full of compassion, and verie slowe to anger, & of great kindnes: and againe in the hundreth and scauenth Pfalme, reckoning vpp the workes which God did for his people in the wildernesse, making this an instructio vnto vs of his long patience and goodnesse, hee adderh streight: O that men would therefore confesse be- Pia. 107.8. forethe Lorde his louinge kindnes, and his wonderfull workes before the fonnes of men : if thus wee confider this example and such like, we are no idle hearers, but profitably exercise our selues in his judgments: and as we ought to give him this praise, that he is long fuffering, patient, and of much mercie: fo let vs know what duetie wee ought agains to render vnto God, for all his goodnesse: for a great many of vs, we cry with loude voyces, The Lorde is mercifull: but we be dumbe & deafe, and have no hartes, when wee thould learne what his mercie requireth of vs. Be wife then, and learne of the bleffed Apostle Paule, who thus teacheth the Romanes: The boun- Rom. 2.4. tifulnesse of God must proude thee to repentance: for elfe thou despisest the bountifulnesse and patience, and long sufferinge of the Lorde. Marke this well (dearely beloued) & be not mocked if we fay god is good, & the Lord is gratious, and full of patience to the children of meniknowe, that our own hearts do

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to him, that is fo good vnto thee: for, tell mee, what wouldest thou thinke of such a child, who, because his father is louing and kinde, would therefore bee rebellious and riotous? what wouldest thou thinke of a servaunt, that because his maister is gentle and courteous, would therefore be careles in his worke, & not regarde him? what subject (thinke we) were he, that because his Prince is good and fauourable, would therefore be trayterous, and conspire against him? wold we not give spedie sentence against such monstrous and vnnaturall men; and what heartes then have we that be here this day, if wee will confelle this great goodnes of God, our king & father, and yet walke in our finnes before him? we know it to be true, and wee cannot denie it : if finne flould carrie vs still away, all the day long to be defiled in it, our consciences would answere vs at night, euen as Paule fayeth: This hardnesse of ours, and hearts that can not repent, they heape vp vnto vs wrath against the day of wrath : when this mercifull father will thewe him felfe, that he is also a righteous and a just God: and if we doe not in time beleeue it, and foresee it nowe while it is yet called to day, experience, which is the scholemaistres of fooles, shall make vs confesse at the last, that God forgetteth it not which he long leaueth vnpunished. I remember this was once the fault of Ifraell, why they lied vnto the Lorde, and fet not their mindes on him, because (as the prophet sayth:) God helde his peace, and that of long time. But why should this faulte bee

ours, who by their example thould learne wildome: nay, let vs rather leave them in their wayes, and followe the spouse of the bridegrome Christe, who in

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the day of her calling, though thee fleepe, yet her heart waketh, and when the head of her beloued is Cant, s. a. full of deawe, and his lockes with the drops of the night, thee despifeth not his long patience, but answereth in the loy of her heart: I have put off my coate, howe shall I put it on: I have washed my feet howe shall I file them againg: as the Church saieth in the Canticles. Thus let vs answere the long fufferinge of our God: and howfoeuer he be angrie with manie, as with the Ifraelites in the wildernese. he wilbe pleased with vs, as with Caleb, or Moses, and we shall enter into his reft.

Againe, where it is here fet out, howe God was angrie: let vs remember the commaundement of our Sauiour Christ to vs : Be perfect, as your heavenly father is perfect. The prophet Dauid being greatlie prouoked against his enimies, yet would hee not hurt them, because (fayeth he) thy louinge kindnesse Plalas. 30 was before mine eyes, & therefore ? Walked in thy truth: So we, if Gods image and likenesse shine in our doings, we are fure we walke in peace: therfore, where the scripture biddeth : Be angrie, but sinne not : howe Pal. 5.4. can we have a better rule, then to fee in the worde, howe God is faide to be angrie with his people? He is angrie here, because they refused wisedome, & imbraced follie, because they forsooke the word of trueth, and followed vaine deuices, because they would not enter into the rest promised them, but had more defire to returne to the heavy labour and bondage of Aegypt. This madnesse of the people, the Lord is angrie with, as a louing father that had care oner them: fo if we will have holic anger, let it be free from al harred and reuenge, and arile only

for the profit and well doing of our brethren. Thus we read our Saujour Christe was angrie, when hee

Mar.3.5. fawe the frowardnesse of the lewes, who by no admonitions would be made wifer. Thus Paule prowoketh Timothie to anger, when he faith: reprone 2. Tim.4.4. and [barpelie rebuke men, that they doe not turne awaye

Iud.23.

from the trueth. So Saint Iude biddeth vs all, if wee fall into companie with froward men, to faue them

with feare: as if we would fouddenlie plucke them out of fier. Thus if we can have our affections moued, we are holilie angrie: for the ende of our doing is the profit of our brother. Thus, you that be mai-Aers may be angrie with your feruants: God requireth of them faithful labour, not eye service; as seeking to pleafe men, but in singlenes of heart to doe their ductie to him, under whom God hath placed them : and in this accompt everie feruaunt must apeare before God. If thou feeing thy feruaunt difobedient or flouthful, halt this respect, to be grieved with him, because hee offendeth Go p, thine anger is a bleffed anger: and if thou chide fharpelie with thy feruant, thy loue is more acceptable before God: but if althy anger be for thine owne cause, for thy meate, thy drink, thine apparell, thy hawke; thy hound, if thou have none other respect thy servant! hath done verie ill, in beeing carelelle for his maifters bufinefle, and thou hast done much worse, who for a trifle canst be angrie with thy brother: but if the other be thy greater care, that thy feruant shold knowe God, and doe the duetie which he requireth

at his hande, then art thou bleffed in thine anger, & thy chyding wordes are as a sweet syntment (as Da-Plat. 141. 5. uid fayth) that fhall nos breake his kead.

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VPON THE THIRD TO THE HEBRYES. att

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In the words following? was it not with those that finmed, whose bodies fel in the wildernes; the apostle heere sheweth first, why God was angrie with them, then what punishment he laid vppon them : the cause of his anger was their fin: wherin we fee, ther is no calamitic commeth to the wicked but for their finne, and all the chastisements of god, which come vpon them, are to admonish them of their euill that they might turne vnto the Lord. So whe the finnes of Iftael were nigh desperate, and past hope of amendement, the Lord faithibe will melt them and trie them: Iere,9.7. for what should he do elfe for the daughter of my people: noting this to be the extreeme remedy, by which if we be not healed, we must die in our euill diseases. So, long before when their fathers were as euill, & had all fallen away from God, and were not amended by punishment, the Lorde saith by his Prophet: wherfore fould you be smitted any more, seeing you fall Esai. I.s. away more and more: thewing expresly this cause of their plagues, that they should have turned from their finnes. Let this be a great comfort vnto euerie one, whose sinns accuse him, that he is not smitten of the Lord, but for his amendement : let him not faint, because the hande of God is heavie ypon him, bur let him rejoyce, because the mercie of god is offered largelie vnto him : for therefore he is punished, that he should repent. A singular example we have of this in Manasses the kingof Iudah, who had fet yp all abhominations, and multiplied offences without number : but when hee was bowed downewith many yron bandes, and the king of Ashur laid him in painefull imprisonment, where he could not lift up his head, then he remembred the Lord God

of his fathers, who faued not onely Abraham, and Isak, and Iacob, and their righteous seeds, but in his great mercies receyued finners into fauour a gaine: and therefore in his tribulation, he humbled him felfe exceedinglie, & came before God to afke forgiuenesse for all his sinnes, which were more in number then the fandes of the fea, and the Lorde was intreated of him, and forgaue all his offences. So Saint Paule in all his hatred and enuious perfecutions, when he was stricken downe, hee despaired not, but with a good heart which God gaue vnto him, he cryed with trembling and with feare, Lord What Wilt thoushat I should doe? These examples are fer out vnto vs, which bee fo great finners, that we should not despaire in our afflictions, but turne vnto the Lord, who offereth mercie vnto vs : and for our finnes, be they never fo great, yet the righ-

reoufneffe of our Saujour Christ, is greater : let vs

Nowe, as we knowe, the afflictions of the wicked, are for their finnes, and that when they be chaffined, they be called to repentance: so also, we must remember, that many occasions are why god sometime chaffiseth his Sainctes, though their finnessare all forgiuen and forgotten: for besides this, that we should turne vnto the Lorde, manie other benefites arealso in our troubles: for in them our faith is tried, that it is accepted of God: and therefore Peter calleth affiiction, the triall of our faith: for though we ought at to have a ful purpose, in wealth & woe, to cleave vnto the Lorde: yet experience bringeth boldnesse, that our faith in deede is strong and fayleth not. Wee trust that we would not forget God,

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in the day of prosperitie: but the prince and noble man, who are ful of peace, they know whether their heartes bee knitt vnto God in loue and obedience, which all honour and glorie cannot shake. We trust we would not murmur in adtersitie, but Iob & Lazarus, and men so farre oppressed with miserie, they know how frong their hope is to endure the croffe. We may reioice in the perfualion of our minde, and our faith that feareth not, at the remembrance of the euill day, is well pleasing before God: but they may glorie more in the triall of their worke, who haue had experience of cuil, & fainted not and they may more boldly fing the fong of victory, that they glory in afflictio, knowing that afflictio hash wrought Romisis patience, and patience experience, and experience hope, and their bope shall never bee confounded. This I adde. that we might knowe, though afflictions bee to the amendement of our finnes, yet always the Lord respecteth not this, but by afflictions doeth give ve greater glorie, and therfore let vs not faint in them, nor be discouraged. The second thinge I saide wee should marke in this verse, is, what punishment God brought uppon them, that is, that their bodies fell in the wildernesse: this punishment Saint Paule also expressie noteth in the tenth of the firste to the Corinthians, and therefore is wel to be wayed of vs. which fo oft is fet out vnto vs in the scripture: their 1. Costo.14 destruction therefore is our example to beware, and to feare before the angrie judgements of God: for their deathes were no common deaths, but (as Paul noteth) fouden and great destructions, as in one day when 23000 were flaine, for their fornications: and again, a great multitude destroied by fiery serpents,

for murmuring against God: and at other times the angel of God brought many plagues vpon them, in which they perished these heavie judgements were not executed of Gods nor written for vs, that wee should forget them. The prophet Dauid in the hundred and fixt Pfalme, reheatfeth these and many other punishmentes of that people: in consideration of all which, he finally maketh this exhortation to vs al: Bleffed be the Lord God of Ifrael for ener & ener, and let all people say Amen: praise yee the Lorde. If Saint Paule applie this to make it our instruction, that wee thould feare, and flee farre from the like finnes: if the Prophet Dauid in the remembrance of these so many, and so righteous judgements, doe so earnestlie prouoke vs, to prayse the Lorde in all his noble actes, and to shewe forth his prayses, and to runne vnder the protection of his hand, to be faued from our enimies: why should we lightly let go these admonitions, and not rather, with faithefull heartes, see what great things the Lorde hath done, and confecrate our selves, to do his will, who is the God of glorie: if wee doe not, what hope can wee haue to escape his judgements? He that spared not his owne people, the children of Abraham, the naturall plantes, which he had planted : howe should he spare vs, that were straungers from his couenant and wilde olive braunches, which contrarie to our nature, are by his love graffed into the natural olive tree? Let vs therefore beware by their harmes : and the great judgements, which God hath executed in our eyes, let them make vs feare before him, and walke with reuerence in his ordinances and wayes.

It followeth nowe in the Apostle: To whom fware he,

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P[al. 106.

VPON THE THIRD TO THE HEBRYES. 11

that they should not enter into his reast: was it not to those that obeyed not? This is but a repetition of the other wordes of the prophet, al to one purpose, that by a double testimonie, as it were, wee might haue fure hope, that the punishmentes of God shall not come, if our rebellion doe not pull it downe vppon vs: for the promises of God are for euer true, that at what time soeuer a sinner doe repent him of his sin, the Lord will also repent of all punishments, which he threatned to bringe vpon him: neyther can wee possiblie itumble and fall downe in our wayes, except we be folde vnder our finne, to worke wickednes in his fight without repentance. And thus farre the Apostle having clearely taught, that sinne is all

the cause of Gods anger.

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Now in the latter end he faith further: And wee fee that they could not enter for their unbeliefe: in these words concludinge what is the roote and fountaine of al disobedience in vs, and that is vnbeliefe, infidelitie, a heart that can not give full credite to all the threatnings and promises of God: of this by occasion of the Apostles wordes I spake vnto you in the former Lecture, now that the Apostle repeateth it, we may be fure as Paule fayth: as it was not gricuous vnto him to tell vs the fame thing often : fo it is for our fafetie often to heare it: and therfore I fay vnto you as I saide before: let there bee in none of you an euill heart of ynbeliefe, for hence is the pronocation to all euill. Bring a faithfull hearte which with an affured affent, shall receive the woorde that is preached vnto thee, and thou art armed with a Ephe.s. ftrong shielde which shall quench al the fierie darts of the diuel. No man can beleue what things God

T 1 hath hath referred for his Sainctes, but hee must needes accompt all the world to be but dung, to the end he may winne Christe. No man can see what are the threatnings of Hell fire, which is not quenched, but hee will abhorre his sinnes more then he abhorreth any death, & flee from them, left they should bring him to fo great condemnation : let vs then bee armed, that the dartes of infidelity doe not wound vs, and all the short of other temptations they shall scarce strike through our eye lids: true it is, that our fleshe is weake, but an armour of proofe bringes it strong defence, so wee may bee easilie seduced with the deceipt of sinne, but a lively faith will soone lighten our eyes, that we shall not sleepe in death. Though the world be full of all euill cocupifcence; yet. This is the victorie that overcommeth the worlde, euen our faith. And see (I beseech thee) judge of the first sinne of our firste parentes Adam and Eue, and by one offence judge all: was not Eue ouercome by infidelitie, & first did shee not doubt of gods threatnings, before the eate of the Apple : when God had faide, ye shall dye the death, did she not fall to halting, and began with peraduenture? shee could not tell well whether it were fo or no : and fro this staggeringe, fell shee not away to sinne, and turned not till thee fell into the wrath of God for euer? Did not Adam also followe her example? and this corruption let vs be fure we have taken from his loines, & fucked from her breaftes: by it the diuell is ftronge 2gainst vs, but let vs beware of it, and be faithful, and his strength is broken. The Lion of the tribe of ludah hath ouercome the crooked serpent, & by faith in him we shall furely line,

Thus

lohn.5.4

VPON THE FOURTH TO THE HEBRUES.

Thus (dearely beloued) the Apostle here doth teach vs, a blessed lesson if we can happilic learne it, and in which we shalbe saued for euer more, & all our enimies shalbe our footestoole. And the Lord graunte for his Christes sake, that we may be made riche in all knowledge of his will, and abounde in a great measure of faith, that wee may cleaue vnseparablie vnto God, and vnremoueablie to be joyned as chast virgines, with a pure faith, vnto his sonne Christe. And let vs praye, &c.

The eyghteenth Lecture, vpon the 1.2.83. verses of the IIII Chapter.

LEs us feare therefore, least at any time by forfaking the promi se of entering into his rest, any of you

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For vinte us was the Gospell preached, as also unto them, but the worde that they heards, profited the them, because it was not mixed with faith in those that hearde it.

No V haue hearde two especiall pointes, in which the Apostle doeth amplifie this exhortation alleadged out of the Prophet: To day, if you heare his voice harden not your heartes, &c. The first was, that he sayeth, To day: therefore we ought not to foreslow the time of our calling, but take the occasion and opportunitie, while it is offered. Saye, not vnto the Lorde, when he knocketh: Goe, and come againe another time: for thou knowest not whether he will returne or not. Seeke him therfore while he may be founde, and cal vnto him while he is neare at hande. The second pointe, the Apostle stoode vpon, was, that if we heare his voice, wee sould

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not harden our heartes: teachinge vs, that onelie by faith we should be fruitefull hearers. And if infidelitie beare rule in our hearts, all preaching and teaching is in vaine, and the voyce of Christe can bee vnto vs, but a fauour of death, vnto death : therefore, when wee heare him speake, let vs faithfullie receyue the Gospell of saluation at his mouth, or at the mouth of his minister, knowing he is our onely Prophet, given of God vnto vs: of this the Apolle nowe concluderh in the first of rhis chapter: Let va feare therefore least at anie time this promise of entring into bis rest, being for saken, any of you may seeme to bee deprined: by this conclusion yet once againe exhorting them, that they would not neglect their onelie Prophet calling them, and so at last bee frustrate of their vaine hope. Let vs heere laye togither these fayings of the Apostle : in the beginninge of the second chapter, when hee had proued our Saujour Christ to be God, he faith : Wherefore my brethren, We must carefully hearken to the things wee heare, least We fall away as water.

In the beginning of the thirde chapter, when he proued him to be man also, like vnto vs, except sin, he addeth: Thefore my brethren, partakers of the heavenive calling, consider the Apostle and high Priest of our profession segments: After again, when he had proued our Sauior Christ: After again, when he had proued our Sauior Christ to be our only and faithfull Prophete, he confirmeth his doctrine by the worde of the Prophet, alleadging this exhortation out of him: To day if you will beare his voice, harden not your harts, &c. Againe, applyinge these wordes of the Prophet, he saith: See my bresheren that there

be not in any of you an enill heart of unbeliefe.

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Now, heere againe, as a conclusion: Let vs feare least this promise of entringe into his rest, beeing for saken, wee should seeme to bee deprined : And as though all this were not inough, in the eleuenth verse after, he faith: Let vs therfore be diligent to enter into that rest, that no man fal into the enil example of disobediece. And yet againe in the ende of this chapter : Seeinge we have a great highe Priest that hath pearced the beanens, enen lesus Christ the sonne of God, let vs hold fast our profession, &c. What shall wee thinke of all this? what mean these often exhortations? furely (dearely beloued) nothing else, but that we bee dull of hearing, and exceedinge harde to learne : for tell mee, notwithstanding this exhortation so often made, are there not (trowe you) many amonge vs, which yet regarde it not? yea, and yet if againe, and againe he should crie vnto vs, would we all obey his voice? wee would, if we were wife: but foolihnesse is fo wrapped vp in our heartes, that I am affraid, all the exhortations, not onelie heere made by the Apoftle, but all other that have bene made vnto vs thirtie, fourtie, fiftie, threescore yeeres, haue not yet taught vs all that be heere this day, with singlenesse of heart and with syncetitie to love the Lord: and is it then any maruell though the Apostle havinge compassion on his brethrens ignoraunce, doe this often exhorte them in one thinge? and if wee bee weak, subject to rhe same infirmitie that they were, let vs thinke it is necessarie for vs. Onely I beseeche you take heede, that seeinge God hath this mercie vpon vs, which hee had vppon our fathers, that his word is thus vnto vs: Precept upon precept precept Elai.28. 10 uppon precept: let not vs bee againe as they were,

that

that notwithstanding all these often and earnest exhortations, so plaine to vnderstande, yet that the Lorde speake vnto vs, as with a stammeringe and a straunge language, that we understand nothing: for alas (dearely beloued) howe vnprofitable were that for vs? and how much better were it, we had neuer heard at all, then so ofte to refuse the Lords calling? let this therefore be our wife vnderstandinge in this case, and that which so often is tolde vs, let vs at the last truelie learne it. Nowe touching these wordes of the Apostle, that he saieth: let vs feare, that wee lofe not this rest promised vs, we must not take it, as though the Apostle taught that the electe should feare, as though they might fall from their hope: or that their election were not fure: for you have heard before howe hee faide: We must hold the reioycing of our hope, with all assurance and constancie unto the end: but heere wee must consider to whom the Apostle fpeaketh, that is, to fuch as are farre off from a true fayth, which have shewed no great regarde to the voice of the Lorde Ielu, which are yet in many tentations of sinne, doubtfull to bee carried away with the deceits of it. As if at this day the Apostle should preach, when we fee fo many worldly minded men, to fewe hungering & thiriting for heavenly things, in this case, and to such people (consideringe their outwarde workes) the Apostle sayeth let vs feare, as in deed there is just cause of feare: for when there is scarce in vs any zeale of GoD, scarce any loue of righteousnes, but all our thoughtes doe wander in worldlie vanitie: if in this case wee thould boast of our faith, were it not good to bidde vs feare, to take heede that we bee not deceyued? and what is this against

VPON THE FOURTH TO THE HEBRVES.

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against the assurance of the faithfull, that the Apoftle biddeth them which are not yet called in holi-

nesse, to feare, least they bee deceyued in their vaine hope? If it be heere faid, the Apostle includeth also

him selfe, and therefore this seare is also in the most godlie; I denie not, but in other places of scripture,

feare is commended vnto the most godlie: but the The feare cause of this is, because we be all weake, ful of infir- that is com-

mitie, readie to sinne, as we see in Dauid, in Ezechi- mended to as, in Peter, in all the Sainces of God: and therfore what it is,

this feare is commended in them, which is, a good care and regarde of their weaknesse, that they fall not: care that may drive out securitie, not a feare to

take away the boldnes of faith. So when wee are bidde to feare, it is as when wee are bidde to watch,

to be fober, to stand with our loynes girded, to have before vs the wayes of god with reuerence and obe-

dience, it forbiddeth presumptuous and vaine boa-

sting of saluation, when the glorious and fearefull name, The Lord thy God, is not regarded of thee.

So, when Sainct Paule commendeth our faith, hee Rom. 11.20 addeth : Bee not yet high minded but feare : and Iob Iob, 10, 15,

faieth: If I have done righteoufly, I will not lifte up my head. This feare is a feare of falling into sinne, least

we should offende fo mercifull a Father : it is not a feare of falling from his grace, least he should take his mercie from vs. A plaine rule of this, S. Paule

commendeth vnto vs al, writing to the Philippians, Phil.2.12. With feare (sayeth he) and trembling make an ende of

your owne saluation: commendinge lowlinesse, and humblenesse of minde, but yet ioyning it fast to the

hope of eternall life. And this counfell he followed him selfe, as hee sayeth to the Corinthians, I was 1. Cor. 2.3.

among

amonge you in weakenesse and in feare, and in much tremblinge: Yet hee helde fast his faith, that Ney-Rom. 8.38. ther death, nor any creature should separate him from the love of God. And this the Apostle, even in this place, teacheth, when he addeth : Least anie of you seeme to bee deprined. For (in deede) he is not depriued or frustrate of his hope, who neuer had hope: but it seemeth so to some, because hee would talke of hope. No more can any man fall, who neuer stoode: yet because it appeareth so, Sainct Paule Cor. 10.12 Sayeth : Hee that seemeth to flande, let him take heede be fall not. It is most certaine, Hope maketh not asha-

Rom.5.5

Rom.4.16.

med: but we deceive our selves, in thinking we have hope: for true hope, as is faid here, is in the promises, and they are apprehended with faith: and faith hath feare of finne. Where thefe things are, no man is deprived of his hope: where these things are not, he hopeth foolishlie, who had in deede no hope at all. And he is faid to fal out, who at the last is found to have no inheritance with the Saincles, who yet neuer fell out: for in deede, hee neuer was within the couenaunt: according to that which Saint Iohn 1. Ioh. 2.19. fayeth: They went out from vs, but they were not of vs:

for, if they had bin of vs, they should baue tarried with vs. This I saye, that you may knowe howe to anfwere the ennimies of our fayth, who would have vs still to doubte, and neuer to be fure of Gods promises: when they objecte vnto vs these places of feare, we may aunswere them, that our feare is our humilitie and cafting away of pride:our feare is our reuerende care to walke in the wayes of God : if they feare any other feare, wee will not feare with them: For God hath not given unto us the furite of

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VPON THE FOURTH TO THE HEBRUES: 191-

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feare againe unto bondage, but he hath ginen us the fpirit of adoption, by which we crie, Abba, Father, This is our bleffinge which we have of God, and in which Rom. 8,16. we should alwayes reioyce. I graunt, wee doe not

heere obey God, as wee should: for who is he that finneth not? We feare many times, and Gods dearest children are moste tempted: so that they are brought sometime even to hell gates: but this wee confesse, is our infirmitie, the truth of Gods promiles ought to haue greater faith within vs : but it is necessarie we should feele our sinnes, that we might bee humbled, and wee must die in our selues, that we may reigne through the victorie which Christe hath gotten: and in all our weakenesse wee will still confeile, that wee may not, nor ought not thus to feare, but much rather to reioyce in the Lorde, and alwayes reloyce. Nowe, it followeth in the Apostle: For unto vs

hath the Gospell bene preached, as Wel as unto them, but the worde that they heard profited not them, because it was not mixed with faith, in those that heard st. In these wordes the Apostle sheweth the cause, why he hath thus applied the prophets exhortation vnto vs: because vnto vs nowe the same Gospell is preached, which was preached vnto them: and if we be vnfaithfull, howe thould wee escape, but be partakers of the same punishmentes? This place is well to bee marked, which teacheth vs, that the fame faluation is nowe preached, which was preached before to all Patriarches and Prophetes: in which wee knowe there hathe bene but one way of falua-

tion, from the beginninge of the worlde: for then

this was promised, whiche is nowe perfourmed:

Gen.3.15. The feede of the woman should breake the head of the ferpent: from which promise made, there was neuer but one faith of Gods electe, and one way of life, which was Iesu Christ: euen as our Apostle sayeth, fesus Christ yesterday and to day: he is the same, world without ende. And this doctrine is not new, but the Prophetes and Patriarches, knewe it with vs, and they all beleeued the Catholique church &

2.Pet. 1.12. Saint Peter Sayeth: That it was renealed unto the prophets, that not unto them selues, but unto us they ministred those things, which now are preached unto us. And

the Prophet Esay, in the 14. chapter, sheweth, howe God called out all nations, as it were to dispute with him, whether there were any saluation in the world, but by his free grace: and first he asketh, who called Abraham in that couenaunt of mercie which was given him? who hath done it? even he, that called the generations from the beginning: I the Lorde, I amthe first, and with the laste, I amthe same: expressly teaching, that his people of Israel had the same saluation, which Abraham had: and Abraha the same which all nations and countries ever shall have: one saving health of al, even as God is for ever vnchangeable. So S. Paule, making comparison betweene vs., and the people of Israel, of whom, here the Apo-

geable. So S. Paule, making comparison betweene vs, and the people of Israel, of whom, here the Apostle speaketh, he saieth: They eate all the same spiritual drinke: for they did drinke of the rocke which followed them, & the rocke was Christ. And not only this one saluation is vnto all, but this also, only Christ hath bir ever the Casta.

vnto all, but this also, only Christ hath bin euer the Prophet and minister to declare that saluation: for so the Apostle teacheth, then, and nowe, his voice

VPON THE FOURTH TO THE HEBRUES. 295 was heard: and as it is faid after, his voice did then shake the earth: yea, before then, in the dayes of Noe hee was preached unto the disobedient people, I . Pet.3.19. who were drowned in the floude, and are nowe holden in the prison of their sinne. So that this wee knowe, in Christ are saued all his Sainctes, and by Christe they have bin taught all that ever did beleeue. Whereby we learne, all the facrifices of the Patriarches, and all facrifices and ceremonies of the Lawe, they purged no part of their finnes, neither was there any redemption in them: for the Ifraelits had not the Fathers facrifices, nor the fathers had their ceremonies, nor we have nowe, either facrifices, or ceremonies, which were in honour amonge them, yet one faluation is vnto vs all: and therfore as wee may boldlie saye vnto them, all their ordinances in worldlie elementes, they did not purge Heb. 9.9. their consciences, meates and drinkes did not helpe them, who were daily exercised in such observati- Heb. 13.6. ons: so againe they may say vnto vs, neither our sacramentes doe giue grace vnto vs, no more then theirs vnto them : they feale vnto vs the grace that is in Christ, and assure vs of the saluation that is in him: but in them selves there is no health at all. And if we may fay thus, even of the facraments instituted of God, in so much, that if they should bee made causes of our instification, and the glorie of Christe should bee so given vnto them, wee might iuftly cal them the beggerly elements of the world, and unprofitable things. What shal we say or think of so manie childish toyes and foolish fancies, as we

haue seene of late, when men will attribute saluati-

on vnto them? When our owne workes have this

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honour given them? When Holie Water, Belles, Candles, Crosses, Palme-bowes, Agnus deies, the beginning of Sainct Iohns Gospell hanging about your necke: when to these thinges wee attribute power against the diuell, whom Christ vanquished onely vppon his Crosse, what name shall wee give these beggerlie thinges? When pilgrimages, faftinges, viliting of mens tombes, killing of reliques, purchasing of Masses: when these thinges are exalted and saide to purge our sinnes, what shall wee call them ? What drunkenes, what witchings, what madnesse, what brutish astonissment hath covered our spirits, that we should beleue such things? what straunge illusions and sleights of Satan, haue hidde our vnderstandings, that we should know nothing? The ceremonies ordeined of God him selfe, the facramentes of his eternall testament, they are but helpes of our infirmities, to leade vs vnto Christe; from whom when you shall separate them, they are no more Gods holy facraments, but beggerly elementes, and our owne fanfies, and fonde imaginations, which are contrarie to Christe, even from our cradle, to exalt them thus, what is it, but a proude likinge of our owne presumption. This is a cleare proofe, that in nothing is saluation but in Christe alone: and that one faluation hath bene from euer, while these outward thinges have had many changes. And againe, in that Christ was then the Prophet, we are sure the patriarches & forefathers did not worship God after their owne will and deuice, but only as the spirit of christ did teach them: from which testimonie of spirite when they fell away, all their religion was rejected: for onely in Christ, god

VPON THE FOURTH TO THE HEBRUES. 297 was also well pleased: so that, though they had no lawe written, yet were they taught of God, and his Sonne was their scholemaister, to lead them in all trueth, reuealing his will vnto them, euer by fuch meanes as best pleased him : and after, when Go D wrote his lawe, hee wrote this also as a decree for them to holde ever, that they should never add nor take away, but doe only what they were commanded: and much more nowe in these last dayes, in which our Sauionr Christ hath appeared vnto vs in our owne nature, man like vnto vs, vppon whom we sawe the holy Ghost to come downe, and God him felfe hath fealed him, in makinge manifest his owne glorie, speaking out of his cloude: This is my beloned sonne, heare him: much more (I saye) wee ought now onely to heare his voice, because nowe more clearly then euer before, hee hath reuealed all the counsel of God vnto vs: but now, the divel hath bin no lesse enuious against the saluation of man, then he hath bin before: nowe also he hath made some to set forth the imaginations of their owne hearts, and hath bewitched many to followe their damnable ways, by whom the way of truth is blafphemed, & for their owne traditions lake, hee hath made the worde of the Lorde Iefu, of none effecte. This work hath he wrought in all the Papacie, yet we canot or wil not fee his rebellious doings: Christ faieth, his kingdome is not of this world : yet hath he Iohna18,30 taught them to make their Bishops princes, & hath giuen them power ouer life & goods: Christ faith, the princes of the nations beare rule oner the: but it shal

not be fo among you: yet hath he made his first begot-

ten sonne to weare a triple crowne, & al the kings

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Joh.4.23. Matt 26.27.

Heb.13.4.

of the nations to come kiffe his feete. So Christe hath taught vs to worship in spirite and trueth : to drinke the wine in the facrament of his body and 1 Cor. 14.19 bloud: to pray in a knowne tongue: to eate of anie 1 Cor.10.27 meates without fcruple of conscience : to vse holie matrimonie in all effates, as a remedy against sinner but as though Christ were no prophet vnto vs, wee haue abrogated these his lawes, and made other cotrarie of our owne. This our eyes haue scene, & our eares haue heard, & whether we will or no, we must needes confesse it : yet, some flatter them selues in a maruailous madneffe, and doing all things contrary to the Lord Iefu, they fay still, they cannot erre : but they shall one day see and knowe, that Christ is the onely prophet of the newe Testament: and blessed be the Lord God, who hath made vs this day to beleeue it: and while yet the day of health and acceptable time is, to hearken only vnto him, and refuse all the vaine inventions of men.

It followeth nowe in the Apostle: But the worde that they heard profited them not because it was not mingled with faith to those that heards it. As before the apostle cocluded, repeating againe his exhortation: To in this verse, he repeteth the cause, why they profited not by the word of exhortation, that we again hearing the cause of our sin, should bee made more wife, to take heede of it: and the cause was their infidelitie, because faith he, The word was not mingled unto them with faith: the word of God preached, is as a cup offered vnto vs, of which wee must drinke whether we wil or no: and one way, it is made vnto vs, a cup of the water of life: another waye, a cup of destruction & such a liquor, as is of death vnto death:

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death:enen as faith or infidelitie is brought vnto it, fo it is a cup of life or death. In this similitude the Apostle speaketh thus : The worde wat not mingled to the with faith. As men that love to fir at the tauern, do mingle their drink with fpices, or their wine with fuger: fo wee in that most bleffed rauerne, in which the word of God is offred vs to drink, we must mingle it with the sweet spice of faith, & it is a cup of eternal life vnto vs:otherwise, if we be vnfaithful, we haue loft our bleffing, & are fallen from the hope of life. Christ, who is the head corner stone, in whom the building doth stande, he is nowe to vs a stone of offence, at which we have stubled & are falen down because we have not received his word with faith. It is true, the gospel is the power of god to faue ma, but yet to faue the man that doth beleeue, whether he be lewe or Gentile: & here we fee how god hath ioyned vnfeparablie his word & our faith: wherfore it is also called, the word of faith neither is it possible to be faithful without the knowledge of the word: neither is any knowledge of the worde profitable, but being mingled with faith. This (dearly beloued) is no obscure doctrine, that you should not understand it neither is it taught vs in ambiguous words that ye can doubt of it, but it is plaine and plainlie taught, that if wee wilbe faued by Iefus Christe, his word must be mingled to vs with faith: if wee be of the newe Testament, and belonge vnto this couenant which is made in Christ, to the forgivenesse of our fins, then we belene the word that is preached, of the lawes of God are written in our harts. And S. Paule fetteth out this fo cleare vnto vs, that it is impossible, Hebr. 10,16 impossible I say, for any to know the gospell, and to

100 THE XVILLREADING OF M. DERINGE

be ignorant of it: for this is the gospel, as Paul faith: Roma, 1.16. The pomer of God to fave all that doe beleeve, doe you heare this? and doe you winderstand it? tell me then. what think you of that religio, wher this preaching of the gofpell is holden back: nay where they have bin fo ennious vnto it, that they have not suffered the word to be in fuch a laguage as the people might once read & understand it? The Priests them selves vpon who they laied the work to facrifice for their fins & to whom they copfessed their sinnes to have forgivenes of them. And, what (I fay) will you think of fucha people or what religion have they doeth not the Apolle fay true; there is no faluatio but by beleving the word as it is preached vnto ver and do they fay true that the Maile purgeth our finnes, the prieft forgiveth them 3 & the Malle is in Lanne, the priest is ignorant, the people and led with vair imaginarions: 110 faith no worde is in all their doinge? but it is no maruel though fomemen be robbed of their harrs, and beleve all the illusions of Garan for how can a man beloue the truth, except the spirit of god be in him? Pharaoh was not raught by all the wonders that Mofes wrought in Aegypt. The lewes. were northe wifer for althe miracles which Christ wrought before the. If fuch things have happened in the dayes before vs. though now the apolics and Prophets doe all cry. Without faith in the Gospell preached you can neuer be faued : Ignorance is abhomination before God: and yet the Pope who taketh the word from vs, teacheth vs no faith, couereth vs with blindnelle, prayfeth ignorance in our hearing if we embrace him, follow him, loue him, oddible I far for any to know the e

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honor him, as Pharoh did Jannes & Tambres, or as the Iewes did Annas & Carphas, fer vs nor maruell, no new thing hath happened in our dayes. The Lord hath not lightned their finites, & what wildome can be in them; but we wil feane them to him, who is just & merciful: and let vs pray, that his worde may be alwayes mingled whito vs with faith, that in this great darknesse of the worlde wee may see light.

One thing elle we may here marke, that it is faid: the word did not profit them, because it was not mingled with faith: wherby we know it is only faith that comendeth vs vinto god, without which the word is in vain, the presence of Christ is in vain, to be his brother, lifter, mother, alis in vaine : nothing but faith carrieth vs with boldnes into his prefence. Manle fingular proofes of this our Sal Childe the werh in many places, when a woman crieth vito him: Bleffed is the wombe that bare thee, and the pappes that game Luke 11.47. thee fack. Our Saufor Christ answereth : nay rather, bleffed are they that beare the word of God, and keepe it. When fome faid vinto him: Behold thy mother and thy brethren would freak onto thee, he answered again: He Matt, 22,504 that doth the wil of my heavenly father, he is my brother o my mother. In another place whe cotrouerlie was, how we should have life & saluation through hint, he faith to his difciples. The flesh profitted holding, it lohn. de is the fort that quickeneth: noting in al this, that not his bodily presence, not his kinred, northe travel of his mother, nor any thinge is imputed vuto vs for righteousnesse, but only faith, in which we believe, accordinge to his gospell preached vato vs : that in his death all our finnes are purged, and in his refurrection we are justified. This makerh vs acceptable,

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THE XIX. READING OF M. DERINGE and without this it is unpossible to please him: this the Apostle teacheth vs here, when he laieth: For this sanfe, the word profited them not because it was not mingled unto them with faith for only faith dorh all, apprehendeth all, ouercommeth all, and the gates of hell shall not in the end prevaile against it; and the Lord increase this faith in vs. And let vs pray, &c.

The nineteenth Lecture, vpon

the 3.4.5.6.7.8.9.& 10 verses.

For we which have beleeved, doe enter into reft, as he Said to the other As I have sworn in my wrath, if they Shall enter into my reft: although the workes were finefred from the foundation of the Worlde.

For he fpak in accreain place of the vij day on this wife: and God did reft the fewenth day fro all his workes ..

5 And in this place again: if they fall enter into my reft. Seeing therefore it remaineth, that some must enter

thereinto, and they to whom it was first preached, ensered not therein for unbeleefes fake.

Againe, bee appointed in Danid a certaine daye; by To daye, after fo longe a time, faying, as it is faid: this day, if ye beare his voice, barden not your bearts.

For if lefus had genen them rest, then would be not

after this have foken of another daye.

There remaineth therfore a rest to the people of God.

For bee that is entred into his rest, bath alfo ceaffed from his own workes, as God did from his.

His Scripture, which now I have read vnto you, I must needes confesse, to me it seemeth yet somewhat obscure, neither hath God so reuealed it vnto me, that I dare boldly pronounce, this it is: but, fubmitting my felfe to any better interpretation. which

which shalbe shewed of other, accordinge to that which God hath given mer fo I wil shewe you what I thinke most likely, and so much the more buildlie I will shew you mine opinion, because, by the grace of God, I will speake nothing, but agreeable to all which the Apostle before hath most plainly taught vs. You knowe, howe earneftly he hath exhorted vs to hearken vnto Christ: what fault especiallie shall make vs neglect it, and that is infidelitie: what great perill we have in this finne, and that is : We shall nos enter into his rest. Now, he teacheth and addeth fure argumentes to his doctrine, howe we shall avoide fo great punishment, and fo great sinne, and howe we thalbe obedient vnto Christ: and that is, by faith an humble acknowledgement of him to bee our Prophet, and a conftant beleeuing of all his trueth. This doctrine first he setteth downe in these words: For the enter into his rest that doe beleene. This he proueth first, by the manifest text afore alleadgeth, for it was faid: To whom I (ware in mine anger, that they frould not enter into my reft: meaning the vabeleuing and vnfaithfull: therefore we that are beleeuing & faithfull, we shall inherit that rest. This I thinke to be the meaning of these wordes following: As it is (aid: to whom I (warein my wrath, that they (hould not enter into my reste. Nowe, because the Apostle hath reasoned long and much, out of this place of the Prophet, and will yet reason longer, he wiselie forefeeth, what might be here aunswered of the lewes, that this place is of the people of Israel, meant of their entrance into the lande of Canaan, vnder condition of obedience of the lawe of Moles, and therfore rather teacheth them to keepe still those ordinances.

nances, then to change them for new, & follow this Iefus, of whom they have not hearde before. This cogitation might tafilie arife, & they might foone be fo perfusided that the prophet fpake of the prefent time now therfore, in the words following, the Apostle raketh away this offence & doubt, teaching that not vnto them onely, but to vs also it was speken, and with this caution proueth with other argu ments the former doctrine: that by faith grounded in our prophet lefu christ, we shal enter into his rest And he faieth thus: Especially feeing his workes were finished from the foundation of the worlde. The worde which is here commonly translated, although I english irthus, Especially feeing : which I doe because the fence well agreeth, and I knowe nothing to the contrarie but the word may well beare it: to nowe touching the objectio before made, the Apostle answereth thus: Neither can this be meant of the reft of the land of Canaan, in obeying the law of Mofes: for when neither the law was yet give, neither the land once promised, yet the was this rest of the lord into which his people did enter : for the fcripture faith, cuen pethe beginning : The Lord rested the fewent o day from all his worker. Nowe this objection thus being confuted, there is also in these wordes, the second reason for proofe of this doctrine before taught shatchey enter into the Lords reft which do belegue, and the reason is this: Seeing God finished his workes, freight from the foundation of the worlde, to that then he was faide to rest the seventh day, men entred not into that rest, by the observation of the lawe of Moses, which was not given, nor by any workes of fleine, which were euer vnVION THE FOURTH TO THE HEBRYES, 165

profitable : but it is clearer then we entred by fayth: according to this which is written ! To daye if you beare his voice, harden not your heartes this argument is plaine in thefe worder . Especially feeing his workes were finished from the foundation of the Worlde: for he faith in a cerreine place of the Rauenth dave thus: and God rested in the fewenth daye from all his workes : bur of this argument, we will freake again in the ninth verse. Here the Apolle may feeme to fome of vs. to reason not very strongly : for howe prouch he that it is one reft of which it is faide, yee ihall not enter into my reft ! and againe, the Lorde rested the seventh days fourthe one seemeth to be of God alone, the other a figurative promile let out vnto vs : but this doubt is foone taken awaye : for when it was fayd, God rested the fenenth day : was it nor alfo faid: be bteffed the fenenth day and halowed it: which is, he appointed it to this holy exercise, that man should leave off his other thoughts, and consider the power and wisedome and goodnesse of God in all his creatures, whereon after he gaute his lawe Written: Remember thon keepe holy the Cabboth day, fix daies haleshow labour, but the fenenth, or c. by which it was plame, that this refle was the fame, vnto which they were after called : and thus we fee the Apostles wordes, howe apte they betto his purpofe.

It followeth nowe: And in this place againe, if they finell enter into my rest. In these wordes the Apostle teacheth, that this is also the same rest which the first was: where we see that the rest of the lande of Canaan, was, that they should there enjoye peace, and in his holy place praise god day & night, who had delivered them out of the cruell bondage

of Acgypt, and from all hurt of the great & terrible wildernesse: in steede of which, he had given them a most pleasaunt countrie, that flowed with milke and honie. Now you the warrant of all this truth, that one rest hath bin from the beginning, though the name may bee often named in fundrie respectes, as first, it was so called, because God rested from his workes: againe, because the people entred into a peaceable lande, in steed of a perilous desert : fo vpon other occasions, this name of rest is named, but all in one spirituall sense, that is now a ceasing from our owne works, to doe the workes of God,& after this to dwell in the peace and rest of his glorie for euer: therefore, where promise of entrance into his reft is, it is a promife made vnto all, and of all ages : vpon this (I faye) the Apostle faieth further: Seeing therefore it remaineth that some must enter therinto, or they to whom it was first preached entred not because of their unbeliefe: againe, be appointed in David a certeine day, by to day, faying after fo long time, as it is already alleadged, to daye if you will heare his voice, harden not your bearts: in al these wordes, he concludeth as he raught before, that seeinge this rest hath bin euer fet out, to our first fathers, to the people of Israel, yet they entred not for vibeliefe, seeing it can not bee, but some must needes enter, for the graces of God must needes bee enjoyed, therefore in Dauid it is againe saide: To day if you will beare his voice, that it might be knowen, that we which doe beleene shall enter into his rest. So in these two verses, is the conclusion of the two former arguments: to proue, that onely by faith, we shall enter into his rest. And this I take to be the natural meaning of these words

VPON THE FOURTH TO THE HEBRYES, 307 in the v. 4.5.6 and reverles .. It followethin the 8. verfe: For if lefus bad given them rest, hee would not have hoken of any other rest after These words proue by another reason, that the former prophecie is not meant of the lande of Canaan, according to the obiection before fooken of: and his reason is this, Iofua led them into the lande of Canaan, a great manic yeares before the Prophet David made this exhorration: if therfore it had bin ment of that lande. to what purpose did Dauid speake thus so long after? could it bee threatned vito them, they should not enter into that reft, into which they had already entred, and dwelt there foure hundreth yeares? Vopon this reason he concludeth in the ninth verse: Therfore, there remaineth yet a rest unto the people of God. In the tenth verse he sheweth at the last, what this rest is : that wee should no longer walke in our will, but refigne our felues over to the obedience of the wil of God, even as we looke to enter at the laft, into that rest and dwelling place, which is in heauen, not in earth, & which God had pitched and not man, in these words : for hee that bath entred into his rost him felfe bath also rested from his owne worker, enen as God rested also from bis. Thus I have plainlie as I coulde, shewed you the whole meaning of all these wordes which I have read togither vnto you: and I have the fewer thinges feuerally to note vinto you in them, becaule, as you have heard the wordes were most of them mentioned before : and as occa-

fion was, then I spake of them more at large vnro you, onely of the other things which before the Apostle spake not of, I wil note vnro you what I think necessarie. In the thirde verse I tolde you howe the

Apostle taught vs. that this refibto which wee bee called, was the reft of God from the beginning because from the heginning, it was faide, God rested the feventh day : what we should learne in this wee may plainely fee the commaundement : Keepe boly the Sabboth dans Forthat day was instituted for this cause: because then God rested from his workes, & in that day are his commaunded voto vs, that in it we should doone manet of worke and why (dearlie beloued) shall wordf ? God is not pleafed with idlenesse, be will not have vs like the idle men that at the ix house of the days, stande still idle in the market; but God commaundeth vs to keepe that day holie vnto him, which is to ferue him in it, and not our folies. Nowe, feeing in this day wee must elerifie God, and rest from our owne workes, to confider his workes, from which in this day he refled, it is plaine and evident, that it is a Sabbaoth dayes worke, wifely to meditate in all the workes of God : for as Paule Sayeth : They are the wisedome of God, in which we should knowe God, and in them the inuifible things of God, that is, his eternall power and Godhead that we should knowe him and glorifie him, and give thanks wnto him. So we read in the booke of lob: when Eliphas would perfuade Lob to the feare and reverence of Gods maiestie, he biddeth him beholde the flarres, howe high they are. The Prophete Efaye, when hee will affure the church of the mercie of God, that he wil according to his mightie power fulfill all his promises, hee Bfai,40, 12. fayeth thus: Who hath measured the waters in his filt, and counted heaven with his spanne, and comprehended the duft of the earth in a meafure, and

What is a Sabboth days work.

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weyed the mounteines in a weight and the hilles in a balance? In meditation of their great workes of God, the Prophet would teache them, to feare no man, but put their only trust and confidence in god. So the Prophet Ieremie, fetteth out the constant course of the day and night, for vs to consider, and in it to know how vnchaungeable the loue of God is to all his Sainces. So our Sautour Christ, by the Matth.6.30 goodlie colours of the flowers of the field, he would haue vs learn, what a fatherly prouidence God hath ouer his children to couer their nakednesse, who cloteth fo gloriously the vadinge flower. The Prophet Dauid in many places, & specially Pfalm. 104. Pfal, 104.31 doeth make a goodly reherfal of the prouidence of God, in ruling the whole worlde: thereby exhorting vs to obey God, to hate iniquitie, and concludeth with this excellent fentence: Let the finners be confumed out of the earth: of the wicked tall there be no more. Plato4. 35. O my soule prayse thou the Lorde, prayse ye the Lorde: if wee by these exhortations and instructions can teache all our senses our eyes to see, and our eares to heare, so that in the creatures of God, we can see his glorie, loue his goodnesse, fearq his Maiestie, exprelle his image in al our conversation: then are we fure wee keepe holie his Sabbothes; and we enjoye the good beginnings of that bleffed rest, into which wee thall enter for euer: but if wee bee vnprofitable creatures in the world, if we have eyes and fee nor. and eares and heare not, and the fight and vie of fo excellent workes, can ftirre vs vp, neither to lone nor feare, not once to knowe so excellent a workeman, we are holden in the bondage of a spirituall Acgypte, and wander in straunge and vnknowen

wayes of a spiritual wildernesse, where we have neither any water of life, nor any fecret Manna, to fagiate and fill our faint and hungrie foules: we walke in the world, as subjects of the world, and dwell on the earth as feruants of the earth : the oxe and the horse do as we do, they eate, and drinke, and see the funne, and vie at their will the daye and night, and neuer consider him who made all these things. Let vs not be like vnto them, but as we have harts able to coprehend better things, so let vs vse them, that we may fill our wayes with perfect peace. If God have given vs the meane effate of life, in which neither we want nor yet abounde, but our meate, our drink, our cloathing is sufficient vnto vs, let vs acknowledge the great goodnes of God, who hath fet in ys an example of the estate of life, which him self hath testified to be good for vs, in that praier which he hath taught vs all: Gine vs this day our daily bread: If God haue given vs pouertie, cold, nakednes, and much affliction, let vs thinke with our felues : How good is God vnto vs euen in these dayes of calamitie? for hath he not made vs like his only begotten fonne, a man despised in the world, and of small account, who had experience of al our forrow & grief, that we againe carrying his image, might die with him , that we might also reigne with him in the due time which he hath appointed: againe, let me fee this also in my pouertie and affliction, God hath by this meanes prepared me fo, that whatfocuer is done vnto me, God will impute it as done vnto him selfe: whosoeuer thall mocke or dispise my life, hee reprocheth God that thus hath made me, who loeuer shall cloth, feede, harborough me: Christ ac-

Matth.afe

cepteth

VPON THE FOURTH TO: THE HEBRYES. 122 cepteth it as his owne, as if he were hungrie, and rew ecived meate:he were naked, and receined raiment: what a marke and print of the love of god is this in me, and howe bleffed is this efface, which of fo manic is thought most miserable ? if God hath given vs high and excellent honor, if in the middes of my pleafure, with a wife heart I can think thus: This is yet the place of my banishment, my body is a prison house in which my soule is in bondage, my life is a pilgrimage in which I wander, as in a countrie that is not mine owne; and yet, if god have here filled my fenses with so many delights, if such bee the glorie of these kingdomes and this nobilitie? If the honor and riches of these dayes, have so great gladnesse of heart, o Lord, what are the Heavens of Heavens, where we are citizens, which is our countrie, where our bodie is glorious, and crowned with life, where thy maichie thall thing in perfect beauty before vs. where allthings shalbe our own & we shalberthine A happie Lordihip, a happie Barledome, a happie man, whose honor teacheth him thus to know the Lord, who hath had mercie vppon him. Thefe and fuch like meditations & thoughts, which carrie vp. our mindes from the Creatures to the Creator, and fro our worldly calling to him that hath called vs, these doe lead vs into the rest of the Lord : these are our holy worker on the fabbaoth dayes, and this is our wisedome in enjoying all the benefites of God. But of this meditation I spake before vnto you, in the exposition of the fixt verse of the second chapt. Nowe touching this worde whereof we have heard fo much, that is, the rest of God, wee must marke, how the scripture yeth it: sometime for the trueth,

which

Gala, 1,20,

which is ever one : fometime for the figures, which haue bin diverse. The true and perfecte reft is that which is nowe begonne in vs; the resting from our owne workes, that is, our dyinge vinto finne, & the crucifying of the olde man, that wee may give over our bodies vnto the Lord, to be fernants of righter oufnelle, & that only his spirit may reigne in vs, that as Paule faith, it be not now we that live, but that it be Christ that livethin vs : & this rest shalbe made perfecte in the refusection of the rult, when we find be joyned anto Christ our head, & God thalbe vinto vs all in all The figures of this reft (as I faide) have bin diverset The hift figure was the rest of the labboth day, called our reft, because we were without bodily labour, only in formall exercise, to consider the works of God, his greatives & power, and good noffe, & thouby to learne with all our hartes to ferue him, 8000 glowife him as que only god fo that al the Leuenth day longe; while the funne brined, it preached who che people; they they flould cealle from fin, & ferue God the wated the world and live in him An other figure of this farituallireft, was the lande of Caman called their reft, because they ceafed fro the fearefull trauaill of the folicatie wildernelle and from feare of enimies which alwayes tole againste them se from their bondage before in Egypt now! inhabiting a quiet countrie full of all fruit ce pleas fure : and their fpiritual exercise in this reft. was: to fee from what miferies God had delivered the mi what bleffings he had given them, howe mightile hee faued them from all hurr of man and beaft, and eperie creature; and therfore now, in a holy restand quiernes, to be thankfull vinto him, to fetue himito truft · ·

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VPON THE POWERTH TO THE HEBRIES. 329

trust in him, to test under the stadow of his wings. Luke 1.7. Another figure of chis reft, was also the Temple, of which is was faids This is my rest foreven here Will I Plants, 14 dwill, for I have a delight therein realled afforthe refo in respect that before, the Tabernacle and the Atke was carried from place to place, but now it was ferled for ever in mount Sion; the fairiuall exercise of this reft, was, that God had nowe made knowner unto them his flacutes and ordinances, in which they should lime his covenavines and promises were fure vnto them, and that they should not imagine vaine thoughts, or followe their owne denifes, but abide in the waies of God acknowledginge thema along to be the wayes of life, and for give ouer themo felues to walke in them . Thefe were the figures of this spiritual reft which abideth for ever: and voto Col.s.S. ys now to whom figures have ceaffed, this reft is fet out clearlie in it felf, that we should live in it, cease from our owne works, doe the workes of dur God, and worthip him in spinioand truch, having according to this exhortation of our Apostle; our Saujor Chaift our onely Prophete, to reft in his worde: our onely Priest, to reft in his facrifice for finne: our ouely King to reft in his defence our onely head to reft in his nouriflement, who onely with his bleffed > spirite feedethevs to etermil life, and worketh in wa-Deur C. all in all. This is that kingdome of God, which wes are raught topray, that it may come and profper as and this is that the Prophete Efaie fayeth of the roote of Ithai, Thut in thefe dayes his reft foodld bee Ela. 11.10. glorious: this is the trueth figured in all the former reftes of the Sabbaoth, of the lande of Canaan, of the Temple, as Zacharias, full of the holies ghost

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Luke 1.7.

ghoft, doth most plainly shewe. This in (faith he) the othe which he finare to our father Abraham, that he would graunt onto wis: that we beeing delinered out of the bands of our enimies, might ferne bim without feare in bolines and righteoufnes, all the dayes of our tife and this reft hath in it, as Paule faith, a pure beart, that is, vnfeined & constant loue : a fincere faith, that is, holy and true religion: and, a good confcience : that is peace toward God through lefus Christiand thefe properties of our reft (dearelie beloued) mark them wel, that we may knowe the place, where wee dwell in peace; and left we thinke foolishly, that we are at reft, when yet wee are toffed in the tempeftuous fea: our religion must be pure and vntouched, from the curious and entifing fancies of Philusophie from traditions and decrees of men, flori fuberitition of the elementes of the world : as medre, drinke daies, times, & fuch other: to be short, pure from al things, which Christ our onlie prophet hath nortaught vs. And how can we thinke then that we are vet in this reft, if we be holden with decrees: Touch not taft not Ge if counfels, and fathers, which ale diverte; and daily renued, do lead vswith their fundry judgimens: what reft is in my religion, if thus I must walke would certainlie? It was faide of the first reft with hat I come maunde thee, doe that onely : this reft is nowe aboundantly confirmed vnto vs, more amplie then before as Christis greater then Moses: and howe then doe we leeke after any instruction, but onely after the word of Christ alone. Againe, seeinge in our rest is vnfeigned louescontention & strife, and quarels are cast out: how doe we fay, we are entred into our rest

when this diffention is among vs, one with another

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VPON THE FOURTH TO THE HEBRUES. 114

let vs looke vnto it well, to whom it belongeth. It is a grieuous thing totrouble the peace of the church: to is it a grieuous thing to fee trueth lye hidden, or despised: therefore iudge not you rashly, nor condemne any mans worke before it be tried. Wee are called vnto a rest, and let vs nourish our peace: who focuer fall out with vs, let vs not fall out with them, but let vs seeke the trueth in loue, and so shall bee built vp the decayed places of Sion: and to our felues every one of vs this I fay, yet not I, but S. John, That, He that loueth his brother, he hath no offence in him Wherear an other should fall; and therefore, in any cotrouersies that can arise in the church, if we feare God, lett vs followe this rule: let vs not doe anie thing for vain glorie, for honor, for riches, for pleafing men: for if we doe, we may be affured, offences will arise, and we shall be guiltie of them : but if onlie Gods glorie & the loue of our brethren doe constraine vs, God will give vs the spirit of wisdome & peace, and we shall not bee offences vnto any ; but this let you & me commit vnto the Lord with our hartie praiers, & he wil bring to passe a good worke in our eyes. Againe, our rest must be in all trueth: & how doe fuch me feeke the glorie of this reft, which fill the world with lying and flattering, which call good euil, & euil good, light darknesse, & darknesse, light? The Prophet Amos complayneth of the Ind- Amos 8.6. ges of his time, that they were so corrupte through brybes, that they were redie to fell the people for old shooes: if he were aliue now he would ad to this another complaint, that some preachers are also so corrupt, that they will fell the trueth for a monrming gowne, Let a man be now neuer fo blinde, that

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you shall finde some preacher will commende his

Apoc.4.T.

fight: if a man were as blacke as the blacke horse spoken of in the Apocalypse, that nothinge were in him but shadowe and darknesse, yet hee shall finde a blacke prophet with a black mouth, and a headlong tongue, to make him as white as the white woll, or as white as the white snowe: and if a false tongue could colour him more then that, it is fet to fale, and it is easily bought. But have such men care of our bleffed rest? or doe they delight in the glorie of it? Doe they thinke that in the church of Christ it wilbe euer fuffered, that the sweete and costly garments of Gods faincles shalbe taken from them, & made a spoyle for strangers? or he that goeth about this, shall he not disquiet our peace? Leaue off then you that feare the Lord, leave off to fell the prayles of faith & of religion to those which never fought and inquired after them. Remember Elihu faith: If I should give titles, my maker would destroy mee: Doe not therefore instifie the sinner while thou liuest. Thou foolish praiser, and thou foolish praised, what substance is there in you, but a blast of winder Let's then leave off lying, & speake every man the trueth from our hearts, and fo let vs enter into our reft, and dwel in the peace of Gods church togither. Nowe, one worde more touchinge this rest: the sewenth day is called the Lordes rest: the lande of Canaan, is called his reft : the temple, his reft : the gof pell, his reft : yet were not all these his rest, but figures and presentations of it: as times, places meanes, by which wee should rest in him: yet had they the name of the reft, as things lively prefenting the reft

Tob. 13,22.

VION THE POVETH TO THE HEBRYES. 117

rest vnto vs, and in which we emoyed the spirituall rest: and thus it is in all sacramentes, because they present vnto vs gods graces, and his holy foirit worketh in the ministerie of them, the more to assure our faith: they are also named by the things which they present vnto vs. Nowe rouchinge the Sabboth day which is here mentioned, you fee from the beginning it was a figure of our spiritual rest in christ: fo that as all figures in him have ceaffed & are complete: fo the observatio of that feuenth day hath alto cealled, and the trueth of it must shewe it felfe. which is that not the feuenth day, but all the dayes of our life, our thoughtes should be with God, and our workes to his glorie; and thus the olde Sabboth was ceremoniall, and is now abrogate, euen as you fee: for that Sabboth, is now our faturday, in which we lawfully occupie our schues in all honest labor of our calling. An other ende of that Sabboth was according to the manners of men, necessarie for them then, and now necessarie for vs: and that was, that they might have a time, to meete together, to worthip God in the Congregation, to make publique prayers, vie his facramentes for ftrengthening their faith, heare his law, & his prophers, that they might learne his judgments, and edifie one another in the knowledge of God : this ende of the Sabboth must needs be perpetuall, as long as our weakneffe neederh mutuall helpe, and as long as it is meet wee should openlie serve the Lord: to this end the commandement is stil read vnto vs, Remember thou keepe belie the Sabboth day: which now is our funday ordeined by the apostles examples, that the superstitio of the Iewith Sabboth should be taken away, and kept X

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kept holie, that thus we should occupie our selues in that day: otherwise the olde Sabboth can possiblie be kepte of vs, no other way, but as the Apostle here teacheth vs in the tenth verse, that as we see God rested in it, from all his works: so we in all our life must rest from our own workes, that is, we must rest from our care or regarde of the slesh, to accomplish the desires of it: but as wee are bought with a price, so wee must yeeld our selues seruants vnto our Lorde, and offer vp our selues a holy and lively sacrifice to doe his will: and thus farre of this text. Nowe let vs praye, &c.

The xx. Lecture, vpon the

11 Let vs studie therefore to enter into that rest, lest any man fall after the same example of disobedience.

12 For the worde of God is linely and mightie in operation, and sharper then any two edged sworde, and entreth through, even unto the dividing a sunder of the soule and the spirit, and of the ionnes, and the marrowe, and is a discerner of the thoughtes and the intentes of the hearte.

13 Neither is there any creature, which is not manifest in his sight: but all things are naked and open un-

to his eyes with whom he hath to doe.

In this eleuenth verse, the Apostle maketh his last proofe of Christ to be our Propher, because the force of this worde of God agreeth not but with the Maiestle of his person, and so entreth into a notable description of the vertue & power of this word, making earnest exhortation, that wee would we

VPON THE FOURTH TO THE HEBRYES. 319

vie the great benefite of it, and therefore he faveth first : Let us therefore studie to enter, that is, let vs labour, let vs be carefull, let vs giue all indeuour, let vs care and trauell that we may enter: thus shaking off all fluggish dulnesse, and quickning them from heavinesse of spirit, as vnto a thing of great weight, he calleth vs with great care and studie to give our selues vnto it. And here, in this word, Let vs studie, we have a plain interpretation of that he faid in the first verse: let vs feare: for the whole verses, that & this, as you may fee, have one and the same meaning : there he fayth : Let vs feare, least for faking the promisedrest, we seeme to be frustrate : that is, least by fuch vnfaithfulnes as was in them, wee also make the promise to vs in vaine : here hee sayeth, Let vs fludie to enter into this rest, least wee fall into their example of unfaithfulnesse: thus the exhortation being all one, it is manifest, that this worde, Let vs feare, which he vieth first, hath the meaning of this word Let vs studie, which he vseth now: so that this is (as I told you then) the feare of Gods children, a careful studie and indeuour to walke faithfully before God. And another good lesson wee may heere learne : fith the Apostle fayth, let vs studie: it is plain we ought not to nourish in vs (as the maner of the world is) a carelesse securitie, to speake and thinke of our hope in God with a secure mind, as if we cared not greatlie for it, or longed not much after it: fuch a carelesse minde is altogither vnmeete for the profession of the Gospell of Christ, and it is a thing that we doe all vinderstand, none can excuse himfelfe by ignorance : we knowe the fault by the triall of our owne heart, when we thinke of God and his

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heauenly kingdome, what parte and fellowship wee haue in it, wee can tell how our heartes are then affected : if it bee our joie, our comforte, our confolation: if it drawe our delight and studie after it, the we are children of that kingdom, then we obey this calling of the Apostle which is here: Let us studie to enter into this rest: but if wee can think or speake of the kingdome of heaven, as wee woulde speake of farre countries, for talke fake, to heare what is layde of the, but without any care whether wee see them or no: then we are seduced with the deceit of sinne, and this exhortation of the Apostle is made in vaine vnto vs . And let vs not here deceive our selves to think, we have our cares for the life to come, when we have no gare at all for it: our nature is here verie -blind, and beleeueth easilie her owne vaine fancie: not onely Scribes and Pharileis, and fuche froward finners, doe presume much of their own righteousnes, and glorie in them selves, but even gods good people are soone beguiled with selfe loue : the Corinthias ralked much that they were wife, that they were spirituall & holy men, but S. Paule faith vnto them : Seeing such contentions, emulations, sectes, are among you, you are yet children & you are carnall. So wee (dearelie beloued) if wee will fay we feare before God, our care, our studie, our hart is in the kingdome of God, and yet we laugh when wee talke of his judgments, make our jeftes and rymes with his holie word : or if wee be nothing moued in spirite when wee speak of ir, then are wee not studious, but careleffe, lecure, negligent, & wee heare not this exhortation of the Apoitle, Let vs findse to enter into his rest: and thus is this exhortation ended, made

1.Gor.3.3.

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made out of the wordes of the Prophete: To day if you will heare his voyce, harden not your hearts, &c.

It followeth now: For the worde of God is linely and mightie in operation, and sharper then any two edged sword, or entreth through, even to the deviding a sunder of the foule of the first, and of the ioynts of of the marrowe, and is a discerner of the thoughtes and the intentes of the heart, neither is there any creature which is not manifest in his sight, but all thinges are naked and open unto his eyes, with whom we have to doe. In these words the Apostle setteth out the nature of the worde of God vnto vs, vpon what occasion we may easily see, he hath raught that Christ is our onely Prophet, & we have no other schoolemaister to teach vs, & instruct vs in the wayes of God : he hath also earnestlie exhorted vs to heere his voyce, and faithfullie to hearken vnto him, least wee fall into the condemnation of others, who have bene despisers afore vs, and whose judgement wee should not escape: for the worde of God woundeth, euen into the foule of the finner: thus hee commeth to this description of the strength and force of Gods word, as may appeare by his owne wordes going, before, least wee fail into the same example of disobedience: thus prouing it that we can not escape, because the word is fo strong and mightie. And this doctrine of the Apoille, let it this day be our instruction, if we do beleeue: or if we think the Apostle saith true, that the worde of God hath so great power in it, let vs regarde it, let vs giue our feare, our reuerence, our obedience vnto it: for howe great a finne must it needes bee, to despise a thing that is so precious? and

and howe great perill is there in it, to prouoke a thing against vs which is so strong? If it were but the roaring of a Beare or Lion, it would make anie of vs affraid, yet could it but onely pearce into our eares: if it bee but the voice of thunder, it seemeth to make the very earth to shake, yet is it but a bodilie founde, and the spirit heareth it not a whit: what then? When he speaketh whom the marrowe within our bones doeth heare, howe truly faith the prophete of him, his voice shaketh not only the Sea, & the drie lande, but the verie heavens also? and can we have yet anie excuse, if wee heare not him that speaketh so lowde? If we believe not him, to whom our owne heartes beare witnesse of his trueth? or if we heare not his word, whose voice shaketh both heauen and earth? or are wee borne of God, if so great vertue and power of God have no feelinge in vs? No, no, be not deceived, God is not mocked, his sheepe heare his voice, we are not borne of him, but we are borne of harde rocky mountains, a stony generation, nourished and fed of cruell Tygres: if such instruction, such teachinge, preuaile not with vs. Hearethen (dearely beloued) heare and learn, that we may be edified: let our heartes be softened, that wee may have the wordes of God written in them. And leing we have so excellent a prophet, let vs be thankfull icholers, and growe vp in the knowledge of his doctrine, that it neuer bee imputed vnto vs, that we have hardened our hearts and would not knowe his wayes. And to the ende we may take the more heede, let vs marke these wordes of the Apoftle, in which he fetteth out vnto vs, the great force of the worder God: The word of God (faith hee)

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is linely, and sharper then anie two edged sworde, &c. This place is well to bee weighed of vs : for of purpose the apostle speaketh to teach vs what the word of God is, and what power it hath, both to quicken the faithfull, & wound the disobedient vnto death: wherevnto soeuer the Lorde doeth sende it, it shall doe his will: no time, no place, no person, can possiblie chaunge it: no creature can breake the force of it: the worke that is appointed for it to doe, it will alluredly bring to passe. Let soule and spirit, ioynts and marowe, heart and thoughts, ftriue still against it, it will wound all, and pearce through as a tharpe fworde: euen as all thinges are naked, and bare before the eyes of the Lord who speaketh: neither let any man euer think, who soeuer he be, that heareth or readeth this worde of God, but that it worketh in him the will of God. Euen all wee here present this day, when after this fermon ended, we shall returne to our calings, knowe it affuredly and think on it, as you are in your way, that the word spoken is entred into you: if it have quickened your faith, it is the worde of life: if it have killed your old affections, it is the feede of your newe birth: if it have done you no good, it hath detected your corruption, and accuseth you in your owne conscience: for chaunge it you shall not, make it fruitlesse you can not: there is no defence against the strokes of it, but it pearceth through to the place to which it is fent: if it light in faithful places, it bringeth the power of god vnto faluation: if it fall where infidelitie is, or difobedience, it maketh the heart as flint, or as an Adamant stone. This is the effect of the Apostles meaning in these wordes, which you have hearde. The ProProphet Esaie to the same purpose, wheth an apte similitude, who speaketh thus in the name of the Lord. Surely, as the rayne commeth downe, and the snowe from Heauen, and returneth not thither, but watereth the earth, and maketh it to bring forth & budde, that it may give seede to the sower, & bread to him that eateth: so shall my word be, that goeth out of my mouth: it shall not returne vnto me in vaine, but it shall accomplish that which I will, and it shall prosper in the thing wherto I sent it. This Iohn Baprist taught vs, going before Christe to prepare his way, when he creed to the prople: Fuery wellie.

Luk.3.5.

shal prosper in the thing wherto I sent it. This Iohn Baptift taught vs, going before Christe to prepare his way, when he cryed to the people: Enery vallie shalbe filled, and every mounteine & hill shall be brought lowe: crooked things shalbe made streight, and the rough wayes shalbe made smoothe, & all flesh shall fee the saluation of God: meaning hereby that all offences and stumbling blockes should be taken away: no power in the worlde should bee so great, which should not give place to this word, which is the power of God to faue all that doe beleeue. The Scriptures are full of fuch testimonies of the nature and strength of Gods worde, to teache vs both to feare before it, and to humble our selues, for it will preuaile: and also to trye our heartes, that it may haue in vs, a good and profitable worke, rather to renue vs in the spirite, then to harden vs in the deceytes of finne: but let vs nowe come to the wordes of the Apostle, and examine them in all their proper meaninge. It is saide firste, The worde of God is lining, which

It is saide firste, The worde of God is lining, which propertie may be attributed to the worde of God, in diners respectes: firste in respect of vs, because it quickneth vs into a spirituall life, and without it

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VPON THE FOURTH TO THE HEBRUES. 325

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we are in darknesse & in the shadow of death: therfore it is a living word, and the feed of our new birth. 1. Pet. 1.23. So Saince Paul faith to the Corinthias, In Christ fe- 1, Cor.4.15. fu I have begotte you through the goffel. And S. lames fayth: Of his owne wil hath he begotte vs with the word lam, 1.18. of life: expressie calling it the living worde, or the word of life, because it quickneth vs (as I saide) into a spiritual life, wherin without all doubting we are taught affuredlie to know, that if ever we will become the children of Gop, that wee shall no more liue our selues, but that Christ may live in vs: thus we must be borne & thus we must be made a new: in takeing into vs the feede of the worde of God, & 1. Per. 2. 1. then as new borne babes defire the fincere milke of it, that we may grow thereby in the fulneffe of our age in Christe. If the Papistes did well understande this, they should also understand with it, that them selves were bastards & no children, as being borne of mortall seede of fathers, of counsels, of decrees, of Popes: not of the immortall feede which is the worde of God. Another cause why the word is called living, is in respect of it selfe, because it is eternal and abideth euer, according to the nature of the liuing God, whole word it is: so Saint Peter expresly calleth it, where he faith, we be borne of a new immortal feede, by the word of the lining God, & abiding for ever: therefore attributing life & immortalitie, vnto the worde, because it is of the living & immortall God: of which we ought to learn, that there is no wisedome, no instruction, no discipline, by which we can apprehend eternall life, but only the wisdome & instruction of the word of God: for what an abfurd thing is it, that the wisdom of man,

which

which is vaine, as man is vaine, which is transitorie, earthly, and is abolished, should leade mee into that life which fadeth not, but is eternall in heauen? yea, what an abfurd thing (I fay) is it, feeing we our felues and all that is in vs, before the presence of the Lord must needes be changed, so that no man possiblie can fee him and liue, yet to think that our wifdome can leade vs vnto him, or our reason can ap. proche vnto the places where his glorie dwelleth. Surely (dearely beloued) this is much more follie, then to seeke to gather grapes of thornes, or figges of brambles: for it is to feeke for light in darkneffe, and for life in death: for out of a corrupt minde and a froward heart we feeke for holy obedience & immortalitie, as many as fay, that without the worde of God they can please him: the papistes do not yet understand this, & therfore they wearie themselves with their owne inventions, and multiplie ceremonies in their churches, which God will cast out as he hath begon, til their madnesse be made manisest to all nations. An other cause yet ther is, why the word of god is called, lining: & this cause most agreable to this place: That is, because it entereth with power into euery part of vs : fo that, as our life is dispersed into euery parte, and we feele it, both in griefe & pleasure: euen so, the vertue of the worde of God pearceth into euerie member, to bruise (as the prophet faith) the verie bones, or to fill them with marrow and fatnesse: this sense is plaine, and agreable to al the words following, and in this same meaning Solomon calleth it also: A living worde: as Prou. 20, 27, his words are plaine: The light of the lord is the breath of man, or it searcheth al the bowels of the bellie: where

VPON THE FOURTH TO THE HEBRUES. 317 also he calleth the word, light: because it shineth in mans heart as in a darke place, and trieth out all the fecrets of his thoughtes: in this meaning heere, the word is called liuelie, as I told you before, the more to stir them vp, not to neglect so high a prophet as the some of God, whose worde came with maiestic and power vnto them. The seconde title here attributed to the worde is, that It is mightie in operation: meaning that it hath in it, force and vertue able to fubdue all enimies, and bring vs in obedience vnto Christ: this vertue of the worde, Saint Paule nota-

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blie fetreth out to the Corinthians, magnifying his Apostleship by this meanes: Our weapons (sayeth 2, Cor, 10.4. he) are strong by the power of God, to cast downe holdes, wherewith we enerthrowe imaginations, & enerie high thing that is exalted against the knowledge of God, and bring into captivitie every thought to the obedience of Christ, and have readie vengeance against all disobedience: howfoeuer a man magnific him felfe, or a man exalt him felfe, in which arrogancie of spirit he feemeth (as it were) buried in sinne, & his heart hardened against the grace of God, yet let him heare this word, and let it oft fall into his eares, for it is as the Prophet faith, a hammer, which breaketh the stone in pieces, and is able in the power of god to mollifie his heart: or, if the finner bee funcken downe fo

deepe, that he will not rife, it will crushe him down deeper, that he may perish in his sinne: and so God fayth to his Prophet Ieremie : 7 will put my Wordes Iere. g. 14 into thy mouth, and it shalbe as fire, and this people shall be as wood, of it shall denour them. And this is it Saint

Paule expressely witnesseth, to be the onely meanes to glorifie God, to preache the trueth of his worde

vnto all: for fo (faieth he) we are afwayes a sweete 2.Cor, 2. 16. fmelling fauour of Christ vnto God, as wel in those that perishe, as in those that bee faued, to the one a fauour of life vnto life, to the other, of death vnto death. I would we that are preachers, could learne and beleeue this, it would make vs leave our vaine babling & much talk of philosophic and prophane things, & fill our mouthes onely with the worde of the Lorde: for this only is mightie in operation, the other hath at all no strength, no streggth at all in this behalfe to glorifie God, or to convert a finner : but ftrong to delude the people with idle founds, ftrong to tickle our eares with fond delight, ftrong to puffe vs vp with pride of our wittes, but more weak then water to teach vs true repentance: for proofe I fay, let the finner come forth, that hath beene converted by hearing stories or fables of poets, I am fure there is none for faith is only by the word of god:or let the preacher come forth that vieth fuch things, and doeth it not either to please men, or to boaste of his learning: for this he knoweth that the word only, not prophane things, conuerteth the people : and why then doeth he vie them? The Lord faith, by his prophet leremie: If they had fland in my counfell, and had declared my wordes to my people: then they should have turned them from their earls way, and from the wickednesse of their owne inventions : a plaine testimony why our preachings are inprofitable to the people, euen because we speake in our own fansies, and vie exhortations of our owne heade. And againe, in the propher Malachie, the Lord declareth what conenant he made with Leuie, and how he promised to blesse his labours in the teachinge of his

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his people : The Lawe of truth (faieth hee) was in Mal, 1.6. his mouth, and there was no iniquitie founde in his lippes: hee walked with mee in peace and equitie, and did turne manie awaye from their sinnes. Can anie thinge bee spoken playner? Holde faste the worde of God, committ the fruite of thy worke, to the strength of it, and thou shalt finde it as is here faid, mightie in operation : and thou shalt convert many finners. Let them tel me now, all that have eares to heare, what madnetle is it, to fil the peoples eares with vnknowen tales, and sweete wordes, in which is nothing but a deceitfull found, & leave the word of god, mighty in working, to convert their foules? And, you (dearely beloued) who delight in such vanitie, and make the preacher transgrelle for your fansies sake, let me but reason with you, as Saint Paule reasoned with the Galathians. Tel me whether by fuch tales, or by hearing the worde of God, haue you received the spirite? that is, whereby were you converted from your vanitie vnto the livinge GoD? was it the worde of trueth, or else Gentile stories that wrought this vertue in you? and are you to foolishe, that when you have begunne in the spirite, you will nowe goe forwarde in the sleshe? Let vs leave then this greate abuse: both you, to turne away your eyes to follie, and the preacher to vse the pulpit like a Philosophers chaire. Wee may alledge sometime a storie or prophane sentence, I denie it not, but the it is good doing it, when the remembring of the fayinge bringeth necessarilie into memorie the worde of God also, for which it was alledged, and giveth light vnto it, for a more cleare declaration of the truth: yet, when the story is told

and remembred by it selfe, there is then but a foolishe delight of a vaine man, to helpe him in his talke, to multiplie idle wordes: there is no edifying in it at all. The thirde title of the worde, nowe following, is this, That It is more sharpe then a two edged sworde: and this similitude is often made in the Scripture. The Prophet Esaië, preachinge the promises of God, hee sayeth: His mouth is made like a sharpe sworde. And Sain& Paule giving armour to a Christian souldiour, by which he may kill his enimies, he biddeth him Take the sworde of the spirit.

Ephe.6.17.

Efai.49.2.

Apoca.1.16

which is the worde of God . So in the first and nineteenth Chapters of the Apocalypse, the sonne of God is described with a two edged sworde proceedings out of his mouth : meaning by these speaches, no other thing, but that by the preaching of the gospel, Christ should get the victorie, and bring al enemies in subjection vnto him, euen as the Prophet Esai faith: He shall smite the earth with the rod of his mouth, and with the breath of his lippes shall he kill the ungodly: by which wee doe learne, that the more wee praye: Thy kingdome come: and the more we wishe the profperitie of the Church, the more wee must strive to make the word of God knowen vnto all: for that is the sworde and scepter of his kingdome. next title heere attributed to the worde, is, That it entreth into the division of the soule and the spirit, and of the iornts and the morrow. By foule, heere he meaneth that parte of vs, in which our affections are, as ioy, forrowe, loue, hatred, anger, mildenesse, or any such motion of vs of good or euill. By spirit, he meaneth, the moste excellent parte of vs , in which is reason, wisedome, understanding, to confider and meditate of

VPON THE FOURTH TO THE HEBRUES. 44 of all the worker of God. By igentes and murrows he meaneth all the members of our body; and thus Sainct Paule vieth thefe wordes of Soule and Spi rite, and bodie, where hee fayeth to the Thellalonians, as it is in the fifth Chapter : The God of peace fanctifie you wholie: that your frite, and faule, and bodie may bee kept blameleffe outill the coming of Christ: teachinge vs, what is a true Christian, when his minde thinketh, his foule defireth, his body executeth nothing, but what is faultleffe before God and man. So, when the word is faid to dinide betwene the foule and the spirit, it noteth the mighty works of it in the reprobate, to wound all their thoughtes and defires with feare and terrour, and with aftonishment of heart : contrarie in the elect, it crucifieth the olde man with all the concupifcences and the defires of it. When it is faide, to divide betweene the joyntes and the marrowe, it sheweth the worke in all the members of our bodie, to fell them vnder finne, to worke vncleannesse with greedinesse, being hardened: or to fanctifie them in the power of God, that they may be servaunts of righteousnesse vnto him, being mollified. To be thorr, in foule, fpirite, iountes, marrowe, the Apostle meaneth, that the worde once heard, the whole man is touched,& all that is within him, feeleth ftreight a chaunge; except a heavier judgement be voon him, that hee have eares and heare not : wherein yet the worde hatha worke, and maketh him fall deeper in the Acepe of fin: if we will learne, examples are before vs of good & euil, what to leave, or what to choose. The Prophete Abacuch, foreseeinge the state of

Christes church, what daunger should bee vnto it,

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Aba.3.19.

euen then to be oppressed againe, when it was not yet halfe growen vp, hee fayeth: When I beardeit, my belie trembled, my lippes shooke at the voice: rotsennesse entered into my bowelles, and I trembled in my felfe, that I might rest in the days of trouble : here we fee the worde dividinge betweene the joyntes and the marrowe, howe it distempered the Prophetes whole bodie, because of the heavie threatninge of the Lorde, and an excellent bleffing was vnto him, for this feare & trembling at the voice of the Lord in the day of trouble hee had reft. So the Prophete Efaie, at Gods threatninge against his Church, that euen in the dayes of Christ, her peace should bee broken off, and her florishing glorie should againe bee shadowed, hee cryeth: my leanesse, my leanesse, EGi. 4.16. Woe is me : as if he had faide : It confumed his flesh. and wore away his beautie, to heare the voyce of the Lorde against his people : if thus wee feare in deede at Gods threatninges, and as his fainctes, doe unfeignedlie reioyce at all his promises, a good worke of his mightie worde is in vs, and it is his power to our faluation : but if we be despifers, and regarde not the worde that is brought vnto vs, a while we may feeme to be in peace, as the fick man in his sleepe feeleth not his paine, but the word will wounde at the last the spirit, and we shall feele it in our flesh, what we have despised. We reade in Daniel, of Belshazzar, a proud king, in the mids of his princes and all his royaltie, he fawe a hand writing, and the worde of the Lorde was before his eyes: streight his countenance was chaunged, and his

thoughtes troubled him, fo that the ioyntes of his loines were loofed, and his knees smote one against

Dan. 5.6.

VPON THE FOURTH TO THE HEBRYES. 1391

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another, such feare & terrour came vpo him, when the voice of the Lord did pronounce his indgment. And not onely thus, but we fee infurther, the wieked not onelie wounded, but also haine with the worde of God. When many of the rulers of the people of Ifrael, led the people to moste shamefull idolatrie, the Prophet Ezechiel was feneto preache vnto them, and when hee prophecied before them,

Pelatiah the fonne of Benaiah, one of the Prin- Eze. 11.15. ces which seduced the people, hee dyed in his prefence? A like example is, of Ananias and Saphira, who at the voyce of Saince Peter; did both fall Acte. 5.1. downe dead : fo true it is that the worde is forceable, to devide and enter betweene our reines, that is, to fley the wicked, and to quicken the godlie. Last of all, it is heere sayde, that the Worde discerneth betweene the thoughtes and intentes of the hearte, meaninge, that howe focuer the hearte of man is prepared, the worde of Go p directeth it, eyther more to bee hardened with the deceyptes of sinne, or wholic to bee renewed to the love of righteoufnelle. Dalaiw set nog vochait addienth

It followeth nowe: Neither is there any creature Which is not manifest in his fight, but all thinges are maked and open unto biseyes, with whom wee have to doe. These wordes shewe an excellent proofe, of all the former things spoken of the worde: for feeing it is the worde of God, how should it not have the the power of God: if among men, as every one har a moste power: so his woorde is moste feared: howe should it not be, but God, who is the fearcher of our hearts and reines, and is almightie ouer all, but that his word hold have of his nature, vertue, & power,

114 THE EXERTADING OFM. DERINGE

to make the proude to feare, and to comforte the humbled. Letve therefore nowe bee wife in time, and lest the worde of the Lorde fathion all our heartes: if it doe not, yet it worketh ftill, and wee shall one day knowe what voice wee have despised: for asite's heere, that all thingeslare open with his eyes, fo we shall heare his voice, when in albehings it shall shew his power. It shall speake vuto all creatures, and they shall heare it the earth and fea shall bring theibodies which they have confumed: the fire shall yeelde agayne his afhes, and the ayre her dead scheelementes shall mealt away, and the heauens shall wanished the Lorde shall speake, and the dead thall arife: then shall wee too late bewayle out madneffe, which have heard before, this voice and regarded it not. And this let vs learn with it, if fuch be the ftrength of Gods worde, of it felfe, when yet hee shall multipliethis power, and make it also ternall, which is infinite, what shall wee faye then: but, O Lord, who shall abide it : when he shall pronounce, Gue you curfed into eternall fire : what condemnation shalbe vppon the wicked, surely (dearehe beloued) as it is greater then our heartes can immagine, fo yet in this similitude, wee may fee, as it were an image of it: for as his worde divideth betweene foule and spirite, marrowe and bones, cogitations and intentes: fo wee knowe that in cuerie parte of them, the wicked shall feele Gods anger: head and arme, hande and foote, backe & fide, thal haue experience of his anger: all the thoughtes of their heartes shall be wounded with death, and fo much the more ynspeakeable, because their bodyes

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shall feele and their minde knowe the immortalitie of death, and everlasting destruction whar is ypon them : which extreeme wretchedries no horror of darknesse, no weeping and gnashing of teeth, no gnawinge of confetence, no eternall fire, dorth fullie and inough fer out vnto vs . But this wee leate to the reprobate men, who even to this daye have foulde their heartes to conceyue mitchiefe, and it repenteth them not. Let vs feare nowe in the daye of health, and better thinges are appointed for vs. Wee shall heare another voyce : Come yee bleffed into eternall life, poffeffe the kingdome prepated for you from the beginnings: which voyce thall enter deepe, and into all our members, bringe a lenfible ftelinge of the loue of Go D, and his great glorle, when with hearte and minde wee that fee and knowe our inheritaunce with Go pin eternall glotie : wherevnto, if nowe wee bee rayled vp and the promifes of God beginne with vs. this villpeakeable and glorious hope, (for har our heartes be fast holden in the love of it, never to change for worldlie vanitie, or rather shame, worfe then vanitie: for with what name thall wee name it, that is exalted against the Lorde) If, I faye, thus the worde of Goo bee unto ws, wee have sealed it, that his worde is livinge, and entereth into the division of the foule, and the spirite: and wee have bene fruitfull hearers of all this longe exhortation, which the Apostle hath made, and ended, to ftirre vp his brethren faythfullie to heare this Prophetot God, his Sonne I Es v s Christe, and our Saujour, who hath reuealed all his will vinto vs . And thus farre of

this former parte of the Epille, in which wee are taught, that Christossour onely Prophet: but the time is past. Nowe let vs pray, &c.

The oxi. Lecture, pon the re-

14 Secing then that We have a great high priest, which, is entred into beginn ouen fesusibe some of God, let us holde fast our profession.

to For we have not an high priest, which can not bee touched with the feeling of our infirmities, but was in all things sempted in like forte, yet without finne...

th Let witherefore goe boldlie onto the throne of grace, that were may receive mercie and finds grace to below an time of neede,

TE mue heard (dearely beloued) howe the Apostle hath taught, that Christ is nowe our onely Prophet, and what care we should baue, diligently and faithfully to hearken vnto him, if we will not bee guiltie before God, of great condemuation and judgement. The reasons are of the Apostle to proue him our onclie Prophet: first, because God sendinge his onely begotten Sonne into the worlde, made man like vntovs and reucaling the will of his Father vnto vs, the excellencie of his person inforceth vs to confesse, that God orderneth him alone to be our Prophete. Agayne, hee was faythfull in the house of God, and then what nedeth any other prophet vote vs thirdly, he was more honourable then Moles in this office, & many wayes to be preferred afore him:theirfore no other Prophet is to bee loyned with him. FourthYPON THE FOURTH TO THE HEBRUES.

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Fourthly the Prophet David faid: To day if you hear bis verse or which we must needes understand, to be a perpetuall prophetie, and therefore accomplished in Christ, whom we must heare, if wee will beleeue, and be faued. Last of all, the force & strength of the worde of God, is fuch, as it must needes warrant the Maiestie of God in Christ the author of it: and as none other hath that glorie, so none to bee our Prophet but he alone : vnto all those reasons he hath added, as you have heard, earnest exhortations to give more weight vnto them, for the better perfualion of his brethren, to whom hee writeth. Nowe, he beginnerh the other principall point of this first parte of the Epistle, that is, to prooue that Christ is our only priest, which disputation he continueth to the eleuenth chapter, as wee shall (God willing) heare. He beginneth it first with an exhortation, as he vied the like often before, and, as I faid to make vs more carefully regarde his wordes. Sith then, we have a great highe priest, who bath entred into beauen, Jesusthe sonne of God: lett us bolde this profession : the force of this exhortation, is in the excellencie of the priesthood of christ, secretly compared with the prieithoode of Aaron, who was in nature their brother, in person weak as other men, in office earthly, entring into a tabernacle made with hands, in vertue, a figure of a better facrificer, him felf not profiting at all: but Christis another high Priest in nature the fon of god: in quality great & ful of glorie in office heavenly; entring before God to be our mediators in vertue, holy & perfect himself to purg our fins. This the Apostle noteth, calling him highe prieft, great, entring into beane, of the fon of god; and fo much

much the more we are guiffie before him, if we that not holde fafte, and profeste all his instruction and ductrine. Now leaff we thould thinke the Aportles exhortation is weake, & that he taketh it fol graun. ted, which is in our controuerfier for he calleth our Saujour Christ high priest, which yet it feemeth he hath not prougd) we must confider what hath bene spoken before and so we shall see good argumentes in this exhortation for the proofe of his caufe. Hee hath taught him to be the for of God, made man, reuealing vinto vs the counfel of his father purchafing a most glorious inheritance for vs, and fetting vs free from the bondage of the dinell, in which we were holden vinder the feare of death, which things before witheffed of our Smiour Christ, and need? farilie prountighim, for the fame cause, to bee our prieft, according to that trueth, in the beginning of this disputation; hee calleth him, out great high Prieft. So he began before the thirde chapter : fonfider holy brethrens, the Apostle and high priest of our profession not yet havinge particularly spoken of those offices, but calling him by those names becaufe, according to the descriptio of his person before made, it must needes followe, that he was both our Priest and Prophet. Another argument of this Priesthood, is, that he was here in earth afflicted as we be, submitting him felfe to death, from which he is lifen, and nowe alcended into heaven; there4 fore he is our prieft, crucified for our finnes, rifen for our justincation, and making nowe interceffien for ys before God his Father! Thus wee fee vopon howe good warrant the Apostle in the beginninge exhorterh them to acknowledge Christ their Priest:

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VEON THE FOURTH TO THE HEBRYES. 319 and thus much touching this entrance of the Apofile, into this diffictation, and why fice vieth such wordes ? Nowe, touchinge the matter. To teache tharour Samour Christis our onely Priest, he first the weth by the workes of Christ, what is the office of the true Prieff, and that is : that he bee great and firong to beare all our infirmities then, that hee make an entrance for vs vnto God, induing vs now with faith and boldnesse of his spirit : and finallie, gitting vs his grace and faluation : which things, as they were neuer in Aaron, nor in all the fonnes of Leuie, to they have clearely appeared in Christ, and therefore with boldnesse let vs cleave vnto him: to this effect is this exhotration. Now where he faith, Sith therefore we have a great high Priest, who hath entred into the heavens, Tesus the sonne of God, let os boldathes profession? I would wee could heere learne of the Apostle, to bee wife . The excellencie of our fautour Chrift, both of his perfon, & of his doings, was a strong persuasion vinto him to give glorie vnto Christ alone? Seing Christe was the lon of God, full of power to doe all hee would, who had entred into the presence of his living father: what man is he thall joyne him felfe vinto him, to claime a parte and fellowship in that worke, which Christe hath taken vpon him felfe for, who that may have his hope and reloycing in Christ, will cast it off, to glorie in a mortall man Prhis madneffe was fo great in the Apostles eyes, that as a thing which it grieued him to remember, to hee befeecherh his brethren neuer to let it finke into them ; but tartier, feeing

Christ was vnto them such sone, let them abide in

him, and holde falte his profession. Thus we arthis

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day, let vs ftrengthen our faith, and aunswere all our adversaries : if the question be, whether justification bee in our owne workes, let vs fave : feeing Christ the sonne of the living God, hath bene conceyued of the holie Ghoft, and borne of a Virgine, and fanctified him felfe for vs, fulfilling all righten oulnesse in his fleshe, and offering vs freele of his fulnesse to bee made holie before God, we will hold this profession: and we that are but dust, and full of euill, wee will not ioyne our selues with so exellent a Saujour: we renounce our righteousnesse and the righteousnesse of our Fathers, the righteousnesse of Abraham, of Paule, of Peter, of the Virgin Marie: and the righteousnesse of Christe shalbe out righteousnesse alone. If wee bee asked, whether the Masse be a sacrifice for our sinne, let vs answer : seeing Christ the immaculate lambe of God, by his eternall spirit, hath offered up once his owne bodie vppon the croffe, and given eternall redemption to those that doe beleeue: if an impure priest of polluted members, will prefume to bee one in this bufinesse: let his sinnes be imputed voto him, who with vuchaste handes , will needes emeine againe the fonne of God; wee will none of his curfed workes, but will holde our porfession. Christ is our facrifice and facrificer alone:and he is the propitiatio for our finnes. So in all other pointes; if Christ who came downe from heatten, and is in the bosome of his father, hath taken vpon him to be our prophet, let vs. holde this profession, and not care what fleshe and blood can fay ynto vs. If Christ, to whom all power is giuen in Heauen and in earth, who is King of glorie, and fitteth on the right hand of maicftie,

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in the highest places, if he have taken vpoir him to lofe the workes of the divel, and fet vs free from his bondage, why holde wee not this profession? or why runne we to holie water, belles, candels, croffes, and fuch vanities as though they holped Christ in his worke? Or if all our enimies thinke they can confute this, that here we fay, let them aunfwer vs: howe is the reason as the Apostle good against the priesthod of Aaron, that it is abolished, & no other facrifices are, but Christ? because he is so excellent a priest, the sonne of God, the great highe priest, and hath entred the Heavens . If this dignitie of his person, proue the priesthood onely to bee his, why doth not the same proue all these thinges we speake of, to be done & wrought by him alone? or howe is it possible, that his prietthoode, for the excellencie of it, can not stand with the priesthoode of Aaron, which yet was glorious; and that it thould frande with the filthy flinking priesthood of a greafie handed pope, which is loathfome to fee & heare? or howe can his glorie beare no fellowe in his priefthood, and yet beare the fellowship or any partenership with other, in the office of a Kinge and Prophet? Seeing then it is thus with vs, that we be glorified to have such a priest, so high, so great, let vs hold (as the Apoftle faith) his profession, and acknowledge no helpers vinto him. Thus the Apostle having thewed the dignitie and glorie of Christ our priest in the 15. verse following, he sheweth also his mercie and compassion, that we may knowe him a perfect priest: and for this cause he addeth this, least the weake Iewes should otherwise be offended, and fall at the knowledge of his glorie : for hearing our SaulTHE XXI READING OF M. DERINGS

Saujour, Christ exalted as God, they would calille thinks and shall the Lord againe speake vote yar doe we not remember she dayes of mount Sinaid when he spake vnto them, and they were all afraid? yea, Moses him selfe, did he not tremble, and the people pray, that they might cheare him no motes thall it be fo againe with sel or, hath the Lord spoken, and we have not feene his Mainfile a to stoppe this, or like offence, the Apostle addeth this, of his compassion and loue : for we have not a high-Priest, Which can not be touched with the feeling of our infirmties, but was in all things tempted in like forte yet withent finne: the fumme of which words are that as we acknowledge Christ to be the sonne of God: so wee also beleeve that he was made man like vnto ws: and in this participation of nature, hath taken also youn him, all our infirmities, accountinge them as his owne : fo that we may be bolde to come wnto him, who is no more fearful in the glorie of his Maichte, but louinge, in the fimilitude of our nature. And that it is faid here, be fufferesh With vs, is tempted as me made like us in all things , we must vnderstand it, by reason of that spiritual and yn speakable conjun-Gion which wee have with him, in that hee is our head, and we are his members, a vnitie not knowen of fieth and bloud for it is not made of ioynts and finewes, but seene onely with the eyes of faith, according as it standerh by participation of the same fe fpirit; and when we shall knowe what the spirite is, we shall see the band in which we are knit togither, and be able to speake it, how Christ nowe suffereth with vs, and howe the afflictions of his Sainctes are such vnto him, as if they were in his owne bodie, eucn

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VPON THE FOURTH TO THE HEBRYES. 441

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euen as he faieth : Saule, Saule, why perfecuteft the me? by which experience, the Apostle Paule also, calleth his afflictions the afflictions of Christ: in which we are to learne : if God haue fo loued vs, we ought also to loue our brethten, to remember them that are oppressed, as if wee also were oppressed in bodie; and to reioyee with those that doe reioyee, as if our owne heartes were filled with gladnesse: and a just judgment is vnto them all, who having Christ fuch an example of love, can yet notwithstandinge hate their brethren. And here we alfolearne, whatfocuer afflictions are, yet are they leffe then the curaffice frength given vnto vs neyther shall they ever turn then the the love of God from vs : for all afflictions; without strength exception, Christ fuffereth with ys. We fee by Paul: that is gie howe many, howe great, howe about measure were uea vs. his troubles by fea, by lande, of friends, of enimies, in bodie, in spirit: yet calleth he them all the afflictions of Christ, and his suffering. Lazarus, in all his pouertie, ficknesse, fores, suffered nothing, wherein Christ was not partaker of his griefe : if the paines and mileries of patient lob, were nowe vppon anie man, even lob fealt nothing which Christ fealt not

with him: for whyle this mysterie is, which is for

euer, that Christ is the head and we the body, howe id should the body be hurt, and the head not touched c- with the paine of it? Let ve not then care what crofne les wee beare, for as there is none more shamefull

then the crosse of Christ, so all ours are accounted
as, as his. If we be poore, sick, contemned, imprisoned,
the or whatsoeuer is the fruite of sinne, God is not as
the man, to turne his face from such children, but wee
as, are the dearer in his sight, and euery crosse sealeth the

the ende hee might never cafte vs away; even as he

was made finne for vs, who knewe no finne, that we might bemade the righteousneise of God in him. Who nowe can be discouraged with the afflictions of his life ? or be enuions against the wicked man, if wee fee his dayes full of peace and prosperitie? No, no, these be but broken weapons, and can not enter to the hurt of our foule: only let vs take heed of finné, that it reigne not, nor haue any kingdome in vs : for therein, Christ hath taken no part, and by it onely we are separate from him, as by that with which hee will have no felowship. And where it is heere faide, that our Saujour Christ was like vnto vs in all things, except, finne, it is a cleare place to teache vs. what to believe of the true humanitie of our Saujour Christ: leave off foolish and vaine questions, in which there is no edification : dispute t not of particular things, this or that, wherin thy foolishe minde may fall into herefie, and thy foolish heart may take offence, but beleeue it ftcdfast ly that thou hafte learned truely, that in all things Christ was like vnto thee (sinne only excepted:) if o any thing bee spoken of his humanitie, not agree h

ing with this, it is false, and to bee refused. It foloweth now in the last verie: Let vi therfore de go with boldnesse vnto the throne of grace, that we may hi obteine mercie, & finde grace to help in time of need : In & these wordes the Apolile concludeth, wherefore he hath thus magnified the priesthood of Christe, and what benefit we have by it, that is: to go with bolds and enter the throne of God, and knowe our felues we affuredlie reconciled vnto him: in confideration of

Phat wee muft becleene of the true bumanity of Christ.

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which excellent & vnspeakable benefit, he maketh his conclusion by way of exhortation, that wee might never bee flacke and flouthfull to receive fo great a bleffing, nor by any vnthankfulneffe shewe our voworthinesse afir. Now, in these wordes are manie especiall good lessons for vs to learne : firste. were hee faith: Let vs goo: which exhortation hee groundeth vpon the former wordes, that Christ (as hee faid) is entred into the Heauens : we must here learne to applie it to our selves, all that Christe hath done, as in deede he did it not for his owne caufe, but for ours : and we learne how it belongeth vato vs, even as it is wrought by Christe in our nature, whose members we are. And thus, what so ever we can fee in Christ that he hath done, & what soeuer glorious promises are made vnto him, let vs knowe our vnicie that wee have with him, & all bleffings, that they are ours. If he have overcome finne, we have also overcome it. If he have vanquished death we have vauquished it also. If he have rifen fro the dead, wee shall rise also. If hee have ascended into heaven, we shall ascend. If he fitr on the right hand of maiestie, we shal also be glorified, and see God as he is : for wee be joyned all vnseparably vnto him, as the head is ioned vnto the bodie, by the wonderfull mysterie of Gods wisdome, who hath made him of our nature and given vnto vs of his spirite; & in this felowship with him which he hath given vs, there is nothing fo great, but he hath given ve with him: the righteousnesse of all his worker, and glorie of all his inheritaunce, with him is ours, and wee are also Lordes over all:whether it be Paule, or of whether Appollo, or whether it be Cephas: whether

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whether things prefent, or whether things to come:

all things are ours, and we are Christes, and Christis Gods. Thus we must applie it, and make it ours, which Christe hath given ve seven as the Apostle faith of this, that Christ is out high Priest & Mediarour : let vs therfore goe vnto the throne of grace. Another thing we must here note, that the Apostle exhorteth vs, to goe with boldnesse, teachinge vs, that a constant persuasion, and good assuraunce, of Gods favour, doe highly commend our prayers vnŀ to God: and without it, we are like vnto the flouds and waves of the fea, which are rouled up & downe n with the winder and our hope with God is frustrate. 6 Now, this boldnelle which is thus necessarie for vs, 61 we must learne likewise, both howe we have it, and to what it bringeth vnto vs; howe we have it, wee can 0 no way better learne, then by the Apostle him self, or who making againe this felfe fame exhortation, in the tenth chapter following, fayeth thus: Seeing to bane this great bigh priest, the ruler over the house of to God, let sis goe unto him, with a true beart and full per- fp Sualion of faith, havings our beartes sprinkled from an is ensil conscience, and our bodies washed with pure water w this is then the boldnesse with which we approche an of Christe, our mindes are washed from impure his thoughtes, and our bodies from sinne. This Sains the Paule also teacheth in plaine and manifest worder, we In Christ (sayeth he) wee have this freedome and ear feet trance with holdnesse, through faith in him: and in an other place he sayth, this must needes be thus, the me by faith only we thouse have this accesse vitte god the

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VPON THE FOURTH TO THE MEBRUES. 44 else (faieth he) the promise of God, could not bee fure and good vnto all the feed of Abraham : for he was a father of many nations, etien of fuch as were Rom. 4.16 vncircumeifed, and to whom the law was not written, therefore to the ende that Iewe and Gentile might both inherit this bleffing, it must needes be by faith and not by workes. So then, thus farre wee are taught by the Apostle, that if wee receive Jelus Christee be our high priest, our onely way to enter with him into the heavens, is by faith: and our faith hath boldnes and full perfuation, in which it is accepted according to that which is written God hath Rem. 1.18 not given withe forit of feare agains unto bondager but God hath given vis the foirit of adoption, by which wee 1. Tim. 1. 7. ene, Abba, Father. Here (dearly beloued) leevs leatif to diferre fpirits, & to trie whether they be of God or no: Every spirit that confesseth Christ webe our bertie through faith, to goe with boldnes vnto the onely mediatour, is of God i for by him we have lithrone of grace. And every fpirit that denieth christ I to be our only mediatour is not of God, but it is the of spirit of Antichrift, of whom we have heard, that he 1. Tim. 6. 19 is entred into the world : for God dwelleth in light Ephe, 1.18. which no creature can approche vnto, neither hath child through one spirit we have all entrance vnto thin. These (dearely beloved) they are the words of the scripture, they are not the wordes of man: and when you are in place, object them vnto the papists, see the what one word they are able to answere, who in times past, have tolde you yet of a great number of the mediatours, confessors, martyrs, Saints, Angels, Aranda the search search one in his degree, they have made

changels, every one in his degree, they have made

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THE XXI. READING OF M. DERINGE 342 them mediatours, & befought them to lead vs vnto God. I belie them not son thouland of their books are yet to lee, and tenne thouland prayers in them, in which they have done this wickednesse. Aske them, & bid them, fpeak plaine, what one worde have they of defence for this doing? Inrely (dearely beloued I tel you the trueth, not one worde they can speake, which is a worde of trueth a worde of righteoufnesse, a word of life, a worde (I meane) of Gon, to which you may trust: a fonde fanlie they have founde of their owne, as hee that dreameth dothitelf a dreame; and they fay there are two mediatours, one of intercellion, an other of redeption: belide the feolishnelle of this speache, a mediatour of intercession, which you may as wel call an intercellour of mediations for intercellour & mediatour, are bothone : beside this (I say) manifelt follie, let the name any Apolde prophet, or Euangelift vpon whom we must build it fland, that enermentioned any fuch thing: letthem tell of whom they learned it: fure they will not, they are flarke dumber they knowe they have no Scripture, no not a word, & of their schoole maisters, in deede, they are ashamed: but I wil tel you who they be & they shall not denie it, except they bee as shamelesse as they of whom they are learned. The Gods of the Gentiles, which are dittels, they had this worshipp amongest them: thefe divels amonge them felues, they which were

reputed of the lower forte were made, as meanes to

come vnto the higher, whereof also they were called Difmediacims, that is Gods only for intercessio:

and Gentiles bookes are ful of examples, how thefe

thinges were practifed; as if Neptune would speake

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to Tupiter, hec made Mercurie his meanes & inters cellour, & fuch like toyes, which thall be abolified? & the louers of them. And wee may fee, howe God Hath recompenced this their euill vato them? for; where this is the efforte of a Christian many to have peace towarde God & which is graen vs; by hatting Christ our only mediatour, they who have made to manie could neuer finde it , but fill they are in ful pente and doubt, wanering & vnconftant malt chele wayes, and this doubtfulneffe they begett and neurithe vnto the felues, while they feeke fo many mes diarouts: and what elle doe they but teach all their posteritie in chosing many mediatours, to have confidence in none? Even as the rebellious people of Hearl, wearied them felues, running (as the prophet faith) like Dromedaires, to enery high hill, & enery greene tree, till they were weake and wearie, and ther foules fainted in them, feeking peace & could finde none : and in deede, howe thould they finde it? for though they followed a thoufand Gods, yet was there but one, the God of peace, whome they had forfaken 16, though the Papifts feeke a thou-Raid thediarouts, yet hauethey fo boldheffe to goe White God : for there is Bur one mediatour between Go p and vs, even fefus Christe, whom they for their Sainctes have forfaken : for Chrifte will bee loyned with no fellowes. And what a milerable bratherhood must they then needes be, which have no beace, but feare and trembling is in their wayes? Againe, wee have heere to marke, that the prefence of God, to which Christe leadeth vs, is called heere the Throng of grace: noting heereby, that by the merites of Christe wee bee brought vinto God, is before Zi

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before a judge, who fro his judgment feare doth acquite vs for euer, from all guiltinetle of our fins, and therfore called the throne of grace, because we bee quit onely by grace and Gods free mercy : a monumet of which loue he fetteth before ys, in the name of the feate on which hee fitteth, and calleth it the throne of grace : neither shall ever man be justified before it, who bringeth with him boldnesse of his own works, nature, kinred, or any thing, & looket not only for his pardon by grace & mercie: neithe can the Lord any more shewe mercy vnto him, that is proude of his owne felf, then began chaunge the propertie of his judgement feate, to make it no more the throne of grace. Now, it followerh: The we may obteine mercy & find grace to helpe: the word teach vs, what the throne of grace is, & what it offe geth vnto vs : euen as we faid before, boldnelle and constancie, that wee should not feare to goe vnto For, if it bee a throne of grace, that is, of fauour, of mercie, of loue, of forgiuenes, of life, then can then not be in it, anger, guiltines, affliction of spirit, bon dage, & feare of death: but as the Apolle laith here it giveth vnto vs mercy, grace, and helpe, in time of need. Let vs not then lay, as the papifts lay, that w ought to feare and doubt of Gods fauour, & fill ou mouths with blafphemie, as they have done: to fay It is prefumption, to come with boldneffe vnto the throne of grace, but let vs rather acknowledge a the goodnelle of God, and confelle, that he hath le vp vnto vs a throne of grace, before which we shall finde nothing but mercie, but pardon, but forgue nelle, but helpe : neither will wee euer defpile hi grace, to bring doubtfulnelle or miltrust voto it. I

5 the Pope, who is a fernant of fernants, will fer vp an other throne of miserable bondage, of ignominie, of cs anger, of cruel death: let them feare before it, who lift 11+ to go vnto it : for our parte, wee have once accurfled ne both the Pope & his throne, & we wil neuer moreenhe danger our felues vnto the censure of it. That which 4 the Apostle here addeth last: Intime ofneed: he applieth to that which he spake somuchof before, to day, d noting (as I told you the) that eue now while yet the Gospell is preached, the opportunitie of time is, in 12 which we must be faithful, and inherit, as it were, the h first fruites of eternal life, which time neglected can 25.6.8.3 not be called back againe, though we should wish it with teares: therfore let vs regarde it, now while it is offered, knowing this, that God hath not ordeyned athron of grace, but for those which find their helpe and comforte in due time. And let ys pray, that God would lighten our mindes, that wee may bee wife,

The xxij. Lecture, vpon the 1.2.

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al Se and 3.verses of the fift Chapter.

For every high priest is taken from among men, & is orderned for men, in things perteining to God, that be may offer both giftes and sacrifices for sinnes.

Which is able sufficiently to have compassion on them that are ignorant, and that are out of the way because that he also is compassed with infirmitie.

And for the sames sake he is bound to offer for sinnes as well for his owne part, as for the peoples.

You have heard before, how the Apostle hath taught, that our Saujour Christ is our great high priest, and what maner of priesthood he hath: even such a priesthood, by which himselfe is

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before a judge, who fro his judgment feate doth acquite vs for euer, from all guiltineffe of our fins, and therfore called the throne of grace, because we bee quit onely by grace and Gods free mercy : a monumet of which loue he fetteth before vs, in the name of the feare on which hee fitteth, and calleth it the throne of grace : neither shall euer man be instified before it, who bringeth with him boldnesse of his own works, nature, kinred, or any thing, & lookers not only for his pardon by grace & mercie: neither can the Lord any more shewe mercy vnto him, that is proude of his owne felf, then he can chaunge the propertie of his judgement feate, to make it no more the throne of grace. Now, it followeth: The we may obteine mercy & find grace to helpe: their word teach vs, what the throne of grace is, & whatter offe seth vnto vs : euen as we faid before, boldnelle and constancie, that wee should not feare to goe vato it For, if it bee a throne of grace, that is, of fauour, of mercie, of loue, of forgiuenes, of life, then can there not be in it, anger, guiltines, affliction of spirit, bon dage, & feare of death: but as the Apofile faith here it giveth vnto vs mercy, grace, and helpe, in time of need. Let vs not then lay, as the papifts lay, that w ought to feare and doubt of Gods fauour, & fill ou mouths with blasphemie, as they have done: to say It is prefumption, to come with boldnefle vnto the throne of grace, but let vs rather acknowledge a the goodnesse of God, and confesse, that he hath se yp vnto vs a throne of grace, before which we shall finde nothing but mercie, but pardon, but forgiue nelle, but helpe : neither will wee euer despile hi grace, to bring doubtfulnelle or mistrust vito it. I

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the Pope, who is a fernant of fernants, will fet vp an other throne of miserable bondage, of ignominie, of anger, of cruel death: let them feare before it, who lift to go vinto it : for our parte, wee have once accurfled both the Pope & his throne, & we wil neuer moreendanger our felues vnto the censure of it. That which the Apostle here addeth last: Intime ofneed: he applieth to that which he spake somuchof before, to day, noting (as I told you the) that eue now while yet the Gospell is preached, the opportunitie of time is, in which we must be faithful, and inherit, as it were, the first fruites of eternal life, which time neglected can not be called back againe, though we should wish it with teares: therfore let vs regarde it, now while it is offered, knowing this, that God hath not ordeyned athron of grace, but for those which find their helpe and comforte in due time. And letys pray, that God would lighten our mindes, that wee may bee wife, to knowe the time of our calling,&c.

The xxij. Lecture, ppon the 1.2.

and 3. verses of the fift Chapter.

FOr every high priest is taken from among men, & is ordeined for men, in things perteining to God, thus be may offer both giftes and sacrifices for sinnes.
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that are ignorant, and that are out of the way, becan se that he also is compassed with infirmitie.

And for the sames sake he is bound to offer for sinnes as well for his owne part, as for the peoples.

You have heard before, how the Apostle hath taught, that our Saujour Christ is our great high priest, and what maner of priesthood he hath: even such a priesthood, by which himselfe is

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entred into the heavens, and hath given grace vito vs that doe beleeve, that through his vertue and power, wee might also with boldnesse approche vnto God. This excellencie of Christe and his high priefthood, the Apostle beginneth nowe to proue, by comparing together Christ and Aaron. For like as when he spake of his prophetie, because there was no prophet in Ifrael fo great as Mofes, and to whome God to familiarly appeared as voto Moles therefore, to prove the excellencie of Crifte, hee compared him with Moses. So nowe, in this matter of his Pricithoode, because there was no Priest comparable with Aaron, ordeined of god as he was, with fo fingular honour, fo great promifes, fo much reuerence of his people : therefore hee compareth Christ with Aaron, that by the difference, ir might more clearely appeare, that Christ both must needs bee an high Prieft, and in honour alone farre about all other. He beginneth his comparison thus: For enery high Priest is taken from among men, and is ordeined for men in thinges pertayninge to God : that is, those which are Priestes after the order of Aaron: first, in nature are their brethren, men like vnto themselves, subject to al infirmities, which the people are fubicet vnto, having nothing in them felues wherein especially to rejoyce, but is like vnto other men : againe, they execute their office, and doe the worke appointed them, not for them felues alone, as men haning a private businesse, but in the name, and for the benefite of the whole people, that the fruite of their labour might redounde vnto manie, and they ferue the people in things appertaining to God, A third propertie of that high Priest was, that

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hee came not before God in his owne verrue, but brought giftes and facrifices with him, for reconciliation : by gifts, he meanerhall oblations of things without life, which appertained to the facrifices: by facrifices, all beaftes which were killed and offered, according to the lawer Another things required in the Pricites of the olde law, which were after the order of Aaron, the apolile addeth in the fecond verse, in these wordes: Which is able Sufficiently to baue compassion on them which are ignorant and out of the way. This propertic here spoken of, is compassion, in feeling the linnes and errours of the people, as if they were his owne; and having a continual cafe howe to instruct them, and teach them in the right waye, that they might caste from them all this corruption, and be reconciled vnto God. After this, he sheweth the cause why this compassion was in him, and howe he was made fo louing: because that he al-So is compassed with infirmitie, that is, had experience in his owne fleshe, howe prone they were to sinne; how subject to tentation, how soone seduced from good to euill, and howe readie to fall from life to death: of which infirmities, he was fo partaker, that the fmarte and stinge of them was in his owne fleshe, and daily hee was wounded with his owne concupiscence, to doe the thinges that hee would not : and therefore grieved with him felfe, and hauing pitic on his brethren, hee willinglie executed his Prieftes office, and did it gladlie, which hee founde by experience must be done of necessitie, or no fleth thould be faued, & offered facrifice in figne of the purginge of their finnes, and reconciliation vnto God, as the Apostle addeth in the thirde verse:

And for the sames sake he is bound to offer for sinnes, as well for his owne parte as for the peoples: and thus fatte of this beginning of comparison between Christ & the priestes of the lawe, setting nowe downe these properties of the Priest, and after shewing the great excellencie that is in Christ, aboue them. Nowe in this we have to learn many profitable instructions. Firste, where he faith, Every high Priest is taken of men, and appointed for men, in things appertenninge to good: we learne, that no man can have accelle or entrance vnto God, but by a Mediatour: the Lorde v would not then receyue the peoples giftes, their to offerings, their vowes, their prayers, their thankelsivings, their vowes, their prayers, their mankergivings, what locurer it were: no man in Israel, were y
he neuer so holie, had his accesse vito God, but by it
a mediatour: nor he offered any thinge vito God, b
but by the pricst. This was then their scholemai. It
ster, to leade them to the Messias, without whom a
they knewe, there was no agreement betweene God ha
and them: so that we know, they were taught in the
same faith that we be taught, that man through sin a
was once cast out from the presence of God: and de
from the present to dwell in his shame. from thenceforth for euer, to dwell in his shame, re except some other, worke reconciliation for him; to for man had lost all his owne power, and as Adam G

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was, so were all the children of Adam. All were pagene ont of the way, they were all corrupt, there was none in that did good, no not one. An unpossible thinge for all fle'h, euer againe to come into the presence of god, without a mediatour, in whom god would be again an reconciled. This doctrine the Iewes were taught in their high priest, who only entred before the Arke, where was the signes of gods presence, & all people for the

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at elfe forbidden to approche neere. And as thus they re confessed the necessitie of a mediatour, so further & in the person of the high priest, in that hee was tale ken from among men, that is, was a man like vnto at his brethren, they learned also that this Mediatour in should be a perfect man . For, when God who is. wrought daily among them, by the ministerie of of Angels, glorious and fearfull workes, yet neuer apto pointed Angel, nor other creature to make the peon- ples facrifice, and offer vp their vowes and prayers de vnto him, to come vnto him in the peoples name, ir to crave pardon and forgivenesse of finnes: but in f. an vnchaungeable counfel, ever referred this work re wnto the priest, one of their brethren, a man like to by them selues, he taught them plainly, that he should d, be a perfect man, of their owne nature and subfrance, who soeuer should reconcile them vnto god.

Magaine, in that the prieste came not with emptie

d handes before God, neither yet might doe, except he him selfe would be destroyed, but he had with him alwayes his sacrifice, to acknowledge all men en-ad debted vnto God, in payment wherof, he would be e, reconciled: they learned herein, that their media-; tour must also offer vp a facrifice for them, in which m God would bee pleased, and accept it as a sufficient re payment of all our debtes vnto him: which facrihe fice they knewe well, should not bee the bloud of Calues, and Goates: for it is to vile a thinge to apt, pease the anger of God, but another sacrifice, holy and righteous, without spot of sinne, viblameable in before God, with fuch a one god would be pleafed. Thus the Ifraelites being instructed, of necessitic, to fecke a mediatour, and that mediatour to be a man,

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without spot or blemi he, a fatisfaction for our

finnes, and a ceconciliation to Go p: in this they were instructed, to confesse as wee confesse, and to belieue as we belieue: that as there is but one God, To there is but one mediasour betweene man and God, T.Tim.s. S. enen the man lefus Christ : who gave him felfe to be the price of the redemption of mankind : this is the fayth of Gods elect, holden of Abraham, Ifaake, and Iacob, as well as of vs: the faith of the Saintes froth: beginning ! and we to whom now it is most clearely reucaled, let vs be thankfull for fo great a benefite, in more constancie of our faith, neuer to bee removed from this holie trueth. As oft as wee speake of a mediatour, let vs confesse, there can be none amonge Angells, for they are no men: not among the Saintes, for they were all finnersmeither among all other creatures, for they are all corruptible: fo that we will not give neither gold nor filuce for the redemption of our foules, nor trust in the merites of faintes and Angels, who all want vertue for this worke: but when we thinke of any mediatour, we wil confesse Iesus Christ the sonne of God; the sonne of Dauid, the onely mediatour, and purger of our finnes. And heere further let vs learne, feeing a priest is to doe our things before God, & to offer for our finnes, let vs know these two thinges both to be done by Christe for vs, that is, both to make intercession, & to purge our sinnes, in neither of which workes, let vs attribute any thing to any other, except wee will robbe Christ of the glorie of his priesthood: wherein wee may see what the Papiftes have done : for if wee bee wife to judge right lie,

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lie, & wit fee that which god fetteth before our eyes, wee cannot choose, but wee muste needes see howe they have taken both these thinges of the priesthood of Chrift, and gaten them vuto other First, for the oblation of Christe to purge our sinnes, if wee will acknowledge it, wee must confesse, that it was done but once, and must never bee repeated the seconde time, both as the Apostle after in plaine wordes teachern vs, and as the nature of Christes priesthood doeth necessarilie proue: for he hath his priefthood abiding euer, euen as he liueth euer, nei- Cap.7.24. ther can it bee carried ouer to another: but as the facrifice is his owne; fo hee is prieste alone to offer it, which hee did once vpon the crosse. Therefore their Masses are aboue all facrilege accursed, in which they faye, that the Prieste though vnbloudilie; vet he offereth in a propitiatorie facrifice the naturall and reall bodie of Christe, and not onelie thus they transferre the purgation of our sinnes from the Alear of the Crolle, where it was made by Christe, to the Altar of an idoll, where they would doe it by a prieste, but they doe not so much as confesse, that it was once perfecte and full vppon the croffe, but find wants in it there offered. I flaunder them not, for it is their owne doctrine, neither, am I fure, will they denie: them felues write. that Christ satisfied for finns before baptisme, both for the guiltinesse and punishment of them: but as for funes after baptifme, hee tooke onely away the guiltinesse of the fault, but left the punishment for our sclues to beare, so much as by afflictions of our life, and by purgatorie after our life, wee could

possibly endure. Thus lame they leave vnto Christ, the purgeing of our finnes, the highest part of his priesthoode. The other part of his intercession, they handle it no better: for doe they not call the virgina Marie, the Queene of heaven, the gate of Paradise, the treasuresse of grace, the refuge of sinners, the mediatresse of me, our life, our delite, our hope? and what after this can they leave vnto Christ? And this (dearely beloued) I alledge not vnto you, out of prinate mens writings, which they might deny, but in their facted holy masse book, these things ar writte. In their masse of the anunciation, they sing this song:

All haile, virgin of virgins, the mediatreffe of men. In the maffe of the conception, they fing this:

To hes certa miserorum, Vere mater orphanorum,
Ta lauemen oppressori, Medicamen instrumoru, Omnibus es omnida.
Thou are the vindoubted hope of the miserable, the mother indeed of orphans, the refreshmet of the oppressed, the healing

medicine of al the diseased, & thou are al things to al men. You heare the rime of all this I am sure, and for the matter, it is not worth englishing. Now, joyne wnto this, more out of the masse booke:

O felix puerpera, Noftra pians feetera:

O hapy bringer forth of childre, cleanfing our wickednes, &c.

And out of the portefie: Tap er Thoma sanguinem Cre.

O Christ, make vs to ascend vnto heaven, whether Thomas is ascended, and by the bloud of Thomas, &c.

And tel me nowe, what is left vnto Christ to be our Mediatour? Surely (dearely beloued) the trueth is, euen as the Lord hath persuaded vs this daye: hee that boasted so long to be the vicar of Christe, wee haue tryed him, and found him to be the verie Antichrist, who denyeth in deed Christe to be come in seehe, whyle thus he denyeth him to bee our onely

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mediatour. Nowe, let ys returne further, to heare what the Apostle teacheth. The fourth propertie heere mentioned, requilite in a prift, is, that he haue compassion on his brethren, according to that feeling which is in his owner fleshe, of his owne infirmities; this compation is, to reloyce with his brethren, in all well-doing and to be grieved forthern in their finnes, and ergours : which propertie the Apostle faverh was in the priest of the lawe, in a certeine measure as he was helpt by experience of him felfe, and fo much as god accepted in him, who was for a time the pries of his people. This ought to be nowe a speciall instruction ynto ve all, because we are all made a spirituall Priesthood unto God, to offer ypp our spinnal facrifices, that wee should haus this compassion one towarde another, to delight in the well doing of our brothren, as havinge receiped the fame spirit of faith, and to bee grieved with their offences, guen as me subject to the same infirmities. This reloycing was in Paule, when hee writeth to the Philippians, that if he might procute their faith and constancie of godlinesse, though it were with the loffe of his life, yet he would rejoyee with them for the great bleffing : and this holy forzowe for our brothers fallinges, the fame Paule ex-

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pressely commaundeth vnto vs. all, writinge to the Galathians: Brethren, if a man be fallen by occasi- Gal.e. on into any fault, ye which are spiritual, restore such sone with the spirit of meekenesse, considering thy selfe, least thou also be tempted; if this then bee in vs, and our brotherly loue bee meafured with thisline, we are all this day Prieftes vnto our God, offeming vp a most fweete finelling facrifice, cuerie one fot

HE THE XXIII READING OF M. DERINGE

for his brother, to bee a fernaum of righteoutheffe vnto God. And as this is the duette in every offe of vs, fo especiallie the minifer ought to bee full of this compation, to declare fall vinto his peofile all the counfell of God, that they might bee confit wed who are called and converted who goe yet aftilitye. that with one hearte and vogee at laft they might glorific God togither, this werther ought toble! but, O Lorde ! howe farre is this Aom being abite! where may wee finde a man; that teidyceth in his brothers godlineffe, or picketh with his firme! who can boate of his friendes, of all his actifaint three, of all his kinred, that film hee hath brought ento the Lorde? howe many the the Ministers in humber, that are able to reach And Dane their dwelling with their parishioners to reach them to lenow God : furely the lethinges are for farte but of bider and iniquitie hath to preuayled and gotten the vol per hande, that we may take vp again the propilets complaint, Like priest, like people: the people ate to dulled with carnall concupileence, that all their co. panie is, for cardes, or dice, or dannlinge, or banquerting or formerior of life: the hame of the Lord is not remembred, but when it a blaffheired ! this is the fellowship of the worlde: the ministerie Hath not to altogither east off frame, but yer the failtes of it are fornewhar roo great and grienous : for mamie of them ere hirelinges; non relidentes, dunibe dogges, goinge a whoringe (not after manie Wemen, which the worlde would detell) burafter manie benefices, which the Lorde God of Ifrael doeth as much abhorre: would to God this complainte Were falle, Wit Halbe falle when God shall give his feare

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VPON THE FIFT TO THE HEBRYES! feate into our heattes, & give vs eares to heare that good promise of Christ: Bleffed are those fernaunts whom the Lorde, When he commeth, shall finde waking .: Luk, 12,176 In the meane whyle, if admonitions may ftirre vs vp to be wife in time, let vs heare what the Apostle fayeth more inchis place. It followeth because the he is compassed about with informitie; this is the cause why the high Prieft had fuch compassion on his brethren because him felfe feale all their infirmil ties : thus the Apartle teftified of Christ before, that Hebra. 18. because he was tempted, he was made able to helpe those that were tempred and Sainct Paule fayeth, For this caule be we comforted in our tribulation, is. Cor. 1.4. that we might be able to comfort other in their afflictions to our owne fende and feeling mult needs be a prouporation vnto vs to picie other : and in deed it is a thinge vtterly impossible that what sever I fuffer my felfe, I friould not have a compassion of it in another . If I be hungrie, I pitie all whom I heare crie for meare: If I be in paine, I pitie all which crie out in their grief : euen fo it is also with vs,& much more in the afflictions of spirit. I beare the burthen of mine owne finnes, if I feetheir loathfome appearance,& feele their heavy indgement, that I mourn h vnder them, it is viterly impossible but I should hate them in my felfe and in all men, & I will feeke Liligently how to keepe men free from fuch a deadie licknesse. Thus we see what is the cause why we be not careful one to edifie another: that is, because 2. we have no true feeling of our own ignorances, nor th perceyue any weightie burthen of our finnes, when te we pray thus, the remembrance of them is greuous Is into vs, the burthen of them is intollerable, week

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speake with feigned and deceitful lippes, the fighes of our heartes they goe not with our wordes : or if they doe, I appeale to your owne hearts: how carefull you are for your brethren: for I am fure, the words of the Apostle must needes bee true, if I saye you feele your owne finnes, you be careful for your brethren, withing and procuringe as any occasion ferueth, that they also may finde grace to turn from their finnes, and come (as S. Paule fayeth) out of the foares of the divell, who hath entrapped them

Tim.2,6.

after his owne will : and if this great miferie of thy brother moue thee not, thou feelest not the miserie Militaris in thine owne joyntes and bowels, which astonishment of sense, is barbarous and brutish, difhonoring both the heart & countenance of a man. Another thing here to be marked isothat the Apod file calleth all innes, by the name of errours & ignorances: teaching washift, that all errout and ignorance before Godis condemned as finne, and whatfocuer man doeth with all his good intentes, if hee be ignorant in his worke, he offereth but the factifire of a foole, neyther dorth God regarde it. Wherei in we may fee what their church is, whose whole religion is blindnesse, and whose devotion (as them; felues confesse,) is bred & nourished by ignorance: and another cause why our finnes are named ignorances is because the finners knowe not their owne way, they thinke they have peace and reloycinge. When daunger and woe is neerest vnto them, they thinke their sinne is sweete & ful of pleasure, when in deede it is nothing elfe but anguishe and affliction of spirit: for they fee onely with their eyes, and have regarde after the prefent time not knowinger that.

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that the time paffeth, & the concupiscence is ended in it, and that the Lord after will call them to indgement . Thus the Prophete Daniel nameth the finnes of Nabuchadnezar, his errors : and Abacuch Dan.4.24 making his prayer for all the finnes of Ifrael, he na- Abar. 3.1. meth them their ignorances: let vs therefore as this Apostle before warned vs, beware least we be hardes ned with the deceites of finne, but knowe for a furetie when we be delighted with euill, it is our errour? and if we were wife wee would neuer bee deceived with fo huttfull enticements. It followeth nowe in the third verfe: And for the same canse he must, as for the people, fo for him felf, offer facrifice for fin: In thefe words the Apostle beareth witnesse, of want and imperfection of the priefthood of Aaron : that though he appeared as a mediatour betweene God and his people: yet he was not perfect for fuch a worke, but acknowledging his owne finnes, he fet him felfe in their number which looked for a better mediator, who was only figured, could not be exhibited in his perfon: to this end he offered facrifice, both for the people, & for him felf, according as he was expresly commanded in the lawe of Moles, as we read in the ninth chap. of Leuit. and againe after is heere mentioned in the 7. chap. following. And here we fee the Leuis, 7,6 propertie required in a mediatour, & that is, that he be absolute and holy, without spot, to whom it can not be faid, Physician cure thy selfe, for then could he be profitable to none: but who focuer shall take vpon him this worke, to pacifie God and to conquer Saran, he must have a body prepared of God to all obedience, and he must be armed with the power of god, to beate and vanquish sinne, hell, and condem-

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THE XXII, READING OF M. DERINGE

nation, and fo to abolish the diuel: they never knew this, neither the righteousnelle, nor yet the power of a mediatour, who so easily have given this glorie vnto weak men: for this streight condition, the iu-Rice of God requireth of him, that shall reconcile man vato GoD, that hee bring in him felf all the righteousnesse which his holy lawe requireth, by it first to sandifie him self, to be accepted, and in that innocencie to beare the punishment of the sinnes of his people, that he might fet them free: then in the power of his spirite to ouercome that p unishment, and rife from it, that it might bee abolished, and all with him might have entrance into glorie & eternall life. Nowe this comparison of the Apostle, somwhat more plainly appeareth, in which we fee the dignitie of Christe. Aaron was in nature a perfed man:& fo was Chrift, and more excellent in propertie, being without sinne. Aaron ministred for the peoples fake, and for his owne also being a sinner: christ for his people only, himself needing nothing. Aaron offered facrifice, but of other things, none of his own: Christ offered his facrifice his own & him felfe. Aaron had compassion on his brethren, but in a certeine measure, and the greatest parte of it for him selfe, and sorrowe of his owne infirmities: but Christe, wholie was grieued for vs, and for our fakes onely he bare infirmities, of all which the do-Arine is plain vnto the people of Ifrael, that not Azron, but Christe, was the great high priest to reconcile them vnto God: And here we fee touching that that is faid, the high priest offered for his owne fin and for the fins of the people, that is not ment that his facrifices were in deed a cleanfing of their fins: fot

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for neither can the bloud of Calues & goates walk away that infection, neither can a finful man offer a facrifice of fuch price : onely the Lord Iefu offering his body, could doe fo excellent a worke : but that the facrifices of the lawe, and that high Prieft, were faid to purge finnes: it was onely in figure, as being fignes and tokens of Chrift, and of his bodie, to bo facrificed vppon the croffe, which redemption, they confessed and beleeved, in their oblations, and God fealed it vnto them, by fire from heave, confuming their burnt offerings, that their faith was precious in his fight, and hee would perfourme his promifes vnto them, according to their hope, and give them 2 facrifice for their fin, even his only begotten fonne that every one which beleeved in him should not perithe but have life everlasting; and in wittnesse of this constant trueth, because their sacrifices were as figures of it, he giveth them the name of that which they figured, and calleth them finne offeringes, and propitiatorie facrifices, and reconciliations betwene God and them. And this is comon to all facraments of the olde and newe Testament, that they might be vnto vs fure & vndoubted pledges of Gods promifes, that he perfourmeth them al: therfore the name and title of the thing, is given to the figure: fo thefe facrifices were called finne offeringes, and peace offerings: circumcisió was called Gods couenant, the Lambe his passeouer, the Arke his glory, the temple his rest, Baptisme the washing of our new birth : & what madnes is in me, I can not tel, why they itumble & fall, and are broken on this phrale : this is my bodie. Could the name of reconciliation be given to the bloud of an Oxe, the name of Gods benefites be Aaa giuen

given to the cutting off of a little skin, and to a whit lambe : his glorie, his bleffednes, his righteoufnes, to golde, to ftones, to water : and can not the name of the body of Christ be given vnto bread? or could not the name of forgiuenelle, of mercie, of coue; nant, of glory, of presence, of righteousnesse, chang the nature of golde, Rones, fleft, water, & fuch like: and must needes the name of body streight change bread into flesh ? or is not the facrament of Christes body and bloud, as glorious a mysterie, as full of trueth as other facraments were: and why should it not have a greter honor, named by the thing which it representeth: but this as occasion is offered, and in a word, for the thing is plaine to those that will vnderstand, and they that with affection have robbed them selves of judgement, let vs pray for them: and they that doe belong vnto the couenaunt, shall one day with vs confelle the true doctrine of the factament in which it is sealed. Now Let vs pray &c.

The xxiij. Letture, vpon the

And no man taketh this honour unto him selfe, but he that is called of God, as was Aaron.

s So likewise Christ tookengt to him selfe this honor, to be made the high priest, but he that saide unto him: Thon art my Son, this day begate I thee, gane it him.

As he also in another place speaketh. Thou art a priest for ener after the order of Melchisedech.

Told you, the Apostle here maketh comparison betweene the priesthood of Aaron & of Christ: that so by conference, the dignitie of Christ might more appeare. The comparison hitherto hath

hath bin in this, that the priest of the old lawe, must necessarily be a naturall-man: then, that he must do the worke of the people, in things appertaying to God: thirdly, that he must doe it with some facrifice : fourthly, with compassion for the peoples errours: in all which Christ onely is excellent about all other. Nowe, the Apostle goeth forwarde, and yet theweth a fift propertie of the high priest afore, and that is, that hee was called of God, and thrust not him selfe into that roome & function. To this purpose nowe it followeth: And no man taketh unta him selfethis honour, but he that is called of God, as was Aaron: then in the two verses followinge, sheweth, howe in this also Christ excelleth Aaron, and had a more glorious calling then he:first, because an high decree of God was pronounced by the Prophete in which winder the name of a fonne, God ordeyned him priest, laying: Thou art my fonne, this day have I begatten thee: Again, he called him not vnto a priesthood of fignes and shadowes, which endured but for a while, but he called him to the true priefthood it felf, which chaunged not, but made him a priest for everiafter the order of Melchisedech. So, as the fon is higher then a feruant, the trueth better then the figure of it, and that which abydeth euer, better then that which in time is abolished: so much, this calling of Christ exceedeth Aarons callinge, and all the priestes of the lawe. Here let vs first learne, sith the Apostle speaketh plainly : No man taketh honor to him felfe, but he that is called of God as Aaron was: that both it is valawfull for any man without a calling to take uppon him the ministerie, neyther yet any calling ought to be, which is not according to Aa 3 the

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the will of God : for feeing the Ministerie is honoutable, and he is justly honoured that executeth it faithfullie: howe can I axale my felfe, but of right I ought againe to be brought lowe, and in steede of glorie, have shame? for what doe I in this, but rob Christe of his glorie, who is head of his Church, and appointeth ministers whom hee will, who ruleth in the house of Iacob, and orderned officers at his owne pleasure? If in an earthly kingdome, subiectes would presume to take offices at their owne choice, were it not extreeme confusion, vtter reproche and shame vnto the Prince? howe much more to bring this confusion into the Church of Christ? Therfore, both our Samour Christ him felf did openly ordeine his own Apostles, & neuer any of them executed that office, but with protestation, that they had this callinge of God: and therefore their Epistles begin (as you read) Paule an Apostle of lesus Christ. Peter the fermant of lesus Christ. And the same from the beginning hath bene a perpetual lawe in the church of God. Moles, Dauid, Etay, Ieremie, and all the residue, they tooke not this honor to themselves, but were called of God, and in the name of God they declared vnto the people, his vifions and his wordes, from which if they declined to the right hand or to the left, they made themtelues finners: and not only thus it is in the ministerie, but for as much as the Apostle giveth it a generall terme: No man taketh bonour unto him felf: euen in the common wealth, in matters of this vaine life, not onely the God of peace will not have his people to liue in confusion, every man to exalt him felf: but also limiteth to every one, the boundes of his

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calling in which God hath given him honour, and withour which, both hee sinneth against God, and offendeth his Prince that hath appointed him. The Iustice must deale with those thinges which appertaine vnto a Iustice, and a Judge with the thinges of a ludge : and as it is rebellion for the private man to relife the Magistrate: so is it presumption in a Magistrate, to take vppon him aboue his callinge, We have gotten among vs I knowe not what prouerb, which comonly we call, A cast off our office: if this bee to cast off the lawe of our calling, and take more honour then is given of the higher power, wee deferue it right wel, if for fuch prety caftes,our felues should be cast quite out of our places: for in matters aboue vs, wee bee all private men and must goe vnto them, to whom God hath given theiudgmente, where we our felues have the place of honour: there let vs be faithfull as before the Lorde. The fecond thing to be learned in these wordes is, that we have all, fuch a calling as we may be fure it is of God offor we must bee called of God, as Aaron was. Heere (dearely beloued) I would wee had no caule to complaine : or, feeinge thinges are so ill as they are, I would we had the spirit of the Prophete Ieremie, to withe that our handes were full of water, or in our eyes were a fountayne of teares, that we might weepe day and night for the finnes of our nation: then the Lord in due time would hearken vnto vs, and the highest from his holy seate would regarde vs, that our eyes might fee all our ruines rettored. But nowe touching this calling in Magifirates and officers of our common wealth, I wil fay no more, but in one word, as the scripture speaketh.

God calleth him vnto his dignitic, who is orderlie appointed, and is a man of courage, fearing God, dealing truely, havinge no respect of persons, and haring couetousnesse: otherwise, if by bribing, by ambition, or by anie vnlawfull meanes, he come to his preferment, the more he knoweth himselfe the more hee will feare leaft his calling bee not of Gods but this they will regarde, to whom it belongeth: our special doctrine heere, is in the callinge of the ministers, wherof (by the grace of God) I wiltel you the trueth: but because this, and other thinges are nowe in bitter controuerfie betweene our selues, so that the vncharitable wordes of our mouthes are witnesses against vs of the cuill affections of our hearts, and our hurtfull doings one roward another do shew abundantly, that enil will hath taken deepe root within vs, I protest that I have neither part nor felow hip in this division , but in loue and vnitte. I beare him witnelle who speaketh trueth, and beare with his errour who is deceived, acknowleding my felf more voworthie then either hoth. And that you (dearly beloued) may hold full the bonde of peace, and not be broken off with euerie temptation, I befeeche you confider but this with methath not God giuen his gifts diverfly, to one more, to one leffe, to one ten pouds, as it is in the parable, to another but one, and can we the all know a like? must we not of necessity one know more, another lesse, one be more wife, another leffe, one vnderstand this truth, another that, even as God revealeth it : & everie one of ys hatie our wantes, in which wee may bee better taught: and shall it not be euer fo, as long as our knowledge is in part, & we fee not the fulnes of all trueth?

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erueth? and hath not God given this diversitie vero ws for agood purpose, that thus stading in need one of another, woe should all more effectually love & helpe one another: looke not for it therefore wee all agree ineveriething, for it shall never be till wee do all fee the Lorde Iefu, who onely is perfect wife: dome and trueth. Bur looke for this, and pray that you may fee it that feeing wee agree in the fanh of Gods cleck, and in the hope of faluation, that is, in the Lorde lefu, that we may walke together init in loue, and kepe this wnite of the spirite, in the band of peace. And to those who are adversaries in this rafe against vs, if they vouchfafe to heare, moste humbly I befeeche them to confider, how precious all trueth of the Lord is, and to seperate all affectia ons from the forthat their heartes may beare them witnesse in the night; both vnfeinedly they feeke it, and faithfully they will imbrace it, all that the Lord thall reveale ynto them; which mind the Lords graunt vintolys with them, that his truth may be of all embraced & his church may have holy peade: A

Now, let vs returne to our text: No man takens bonour unto himfelfe, but he that is called of God, an Aaron mass a very flat and plaine fentence. No milnifer ought to be called in the Churche, but heel whose calling may be known to be of God. Such persons, such qualities, such places, as may be known the Lord hath ordeined, onely such elections ought to bee in the Churche and this all men must needes graunt. Hereof I may first coclude, touching the person of the minister: that because in all places, by the prophets, by the Apostles, by our fautour Christe, God alway require that his ministers bee

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be of good reporte, well grounded in faith, able to teache his people: therfore, if ruffians, if papiftes, or men of an vnknowen religion: if ignorant men, and nor able to teache, be chosen vnto this office, I date boldlie affirme it, their calling is not alowed of god, and therfore not acculing any of ruffianty, or poper's I leave that vnto the Lorde: yet I stuft I thall have good leave to fay this, which our eyes and cares doe knowe to bee to true, that all this rable of people which have now almost filled enery church, fo rude; to ignoraunt, as they can doe nothinge leffe then preach the word, howfocuer an wnwife Bilhop (I will accuse him no farther) hath layed his hands on their heades, or given them wax and parchment: they are no more worthie to be in the ministrie according to Gods calling then they were before, but prophane they were, & prophane they are, and with prophane hands they doe their worke. If this feeme hard vnto you, anuswere me but to this question: what if I were learned, wife, honnest, religious, able to teach; And vpon this boldnes would goe take on me the ministerie, without other caullinge: should I not so dispife the church? would not the bishop bee angry for not regarding his authoritie? And what then if I haue the bishops creation, & yet am neither religious, nor wife, nor able to teach as God requireth. Because I am admitted of a man, shal the ordinance of God be of none effect. For though god in his vnspeakeable mercie doe fanctifie the prayers and facramentes of his Ghurch, in their ministerie, and make them profitable to his children, yet our fault is neuer the leffe in franfgreffing his written worde, nor because God is good to vie our sinne ynto a blef×

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Heffing, our fin is lelle before him. Bur true it is, as much as lieth in vs, we thrust no ministers in o the ministerie of Chrift, and make the Church of God no church voto him. Sith then this is the first thing whereof we complaine inftly, though we speak bitterly beare with vs, for there is no man liueth in the fpirit of the Lord Iefus, but his foule mourneth for fo much miserie of such a people. Another thing that we complayer of, is, that whereas there ought to be no ministers but such as are ordeined of christ as the Apostle here witnesseth, yet we will allow and accept of fuch as have bin only called of antichrift. Those which he hath thauen and greafed onely to fay masse, and offer sacrifice for the quicke and the dead (for that is the committion by their own Pontifical) those we have taken, & some of them without anie deteftation of their impure orders, withour any other laying on of handes or allowance of our owne church, wee suffer to pollute our Sacras ments, and dishonour the seates of Gods Ministers. t And not onely for but these men, they are so fatte, and swollen with fathesse, that both before her Ma-> ieltie, and in the most famous places of her Realm, they prefume to preache, speaking euil of all reformation: fo that while we would cleanle our felues from the corruption of the man of fin, and to cast away his whoredomes from betweene our breftes, his owne chaplains have strength against vs, to pull downe all that we build up. And so much the more this grieueth vs, because some of them (euen in Queene Elizabeths dayes) when the Gospell was nowe in restoring, and Bishops at hande by whom they might have bin admitted into the ministerie.

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of the Gospell : yet they made haste vito Boner and his fellowes before their vtter ruine, to take orden of them as a monument of their hands. Of this fault judge your felues what it is : for the other, if anic of you can doubt whether a maste-priest may become a minister of the Gospell by vertue of his popilhe orders in a well reformed church, to confirme you that he ought not, remeber what I have alreadic told you. The commission for their priesthoode in their owne Pontificall, is onely this: Take anthoritie to fay maffe, and to facrifice for the quicke and the dead. Can these wordes so full of most wicked blasphemy give good authoritie to any man to preache the golpell, which is to the prayle of God: is masting and facrificing, preaching & ministring! befides this doeth not naturall reason teach vs, that Antichrift can not ordeine ministers of Christ? and if we had neither reason nor lawe, yet is the scripture plaine and euident, for who describeth the minifters qualities but, God alone to whom is the examination and choise of him committed, but to the church? who ordeineth him, but the rulers of the le congregation? The idle priestes of the gentils gods, ye were they allowed as ministers of Christior any called of heretiques and apostataes (without any bet- rie ter ordination or approbation of the church) were ba they fo made preachers of the gospell? This is then wa another thing that we & this Apostle with vs complaine of: And pray you dearely beloued (for it is playour parte) that our complaint may be heard: That cu no man may take honour to him felfe, but hee that lele is called of God as Aaron was. Another thing also pri which we complaine of, is, that such as God hath; Cl made

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made meete ministers of the Gospell, they may also d haue a meet caling of men agreeable vnto the word of God. Nowe, what calling the Lord alloweth, as many as feare him, they will carefully feeke : and for my part I most hartily beseech all our brethren; euen for our faithes fake, which we all professe, that we may seeke this in loue, with one heart, and with one spirit. Remember the servaunt of God must be . Time age farre from al strife, he must be milde and gentle towarde all, especially to the brethren. And S. Iames fayth: If there be bitter enuie and ftrife and content lam, 3.14 tion in our heart, our wisedome is not from about but it is earthly, carnall, and dinelish: for the wifedome that is fro aboue is pure, is peaceable, is modelt, is gentle, and full of mercie. In this wisedome 4 let vs inquire what calling God alloweth for his minifters. In the first chapter of the Actes, where Mat-1 thias is chosen to bee an Apostle, it is saide of the Ad. 1.39 whole Church, that they prefented two, of which -God by Lot appointed one. In the fixt of the actes Ad. s. where election was made of Deacons as the Apofte les commaunded, it was faide to the Church, fearch Ad. 11.2 yee out wise men, &c. In the xiij. God calleth for Paule and Barnabas vnto the worke of the ministerie, he faith vnto the refidue, Separate to me Barnabas and Saul. In the xiiij, it is faide of Paule & Bar- A 14.23 n wabas, that in every Church they chose Ministers for them by common suffrages. By this it is most splaine and manifest, that by the Apostles institution, the cuery Church should have their sull authoritie for the election of their minister. If we seeke the vie of the primitive Church for the space of 200, yeres after this Christ and more: I am sure no learned man will or

THE XXIII, READING OF M. DERINGE

can denie, but the church made the choise of every Paftor. It is to no purpose for me to alleadge manie testimonies, this is proofe inough of trueth, that there is no man will denie it. For the former times within 200. yeres after Christ, we have fewe writers that are of credit: a copany of bastard writters there are abroade, not worthie to be confuted, which are faid to be of that time, and are not. Therefore to knowe the state of those times, the furest witnesses are the Gentils them selves, which somtimes spake of religion, and fuch testimonies make with vs: For we read in Lampridius, writing the life of Alexand der Seuerus, that the Emperour in choice of his Magistrates, made them stande openly to be examined of any, or any exception to bee made against them, because (sayth he) the Iewes and the Christia ans vied this order in choling their Ministers. Here is a plaine testimonie what order was then in the church: euen the same which before was instituted by the Apostles. If then this be the order that God hath appointed, let vs followe it. If God haue ap pointed any other, let them shewe it, who have taken this controuerfie vp againft vs. And of this let vs perswade our selues, if we know the wayes of the Lord, and will not followe them, the Lorde will af furedly curse our owne wayes, that wee may fall it them: we fee already what he hath done, the Long make vs wife, that it may teach vs to repent: while we have made ministers after our owne phantalies you fee howe most churches have idoll thepheards t Doe you hope it will be better hereafter? hath rot experience of fixteene yeares taught vs, that this scarre is not healed with time; and doe you not fe daily

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daily, howe Bishops make heapes of ministers, 20 ynlearned as ever before, that this plague might neuer be ended. Impute it to what you will, and call it the abuse, or negligence, or corruption, of whom you lift: for my part, I thinke it the judgement of God, which taketh vengeaunce of the breache of his owne orders. And here as I have freely confelfed our owne wantes, that we might all praye for reformation: so least our enimies should reioyce I thinke it not amisse to adde a word or two of their popish orders, and priestes of their calling.

You knowe first this certaine principle: No man ought to take honour, but he that is called of God, as Anren was . Now would I faine knowe, of all those orders which the papiftes had, what one of them was of God? eyther touching the worke whereto they are appointed, or else the qualities required in the of which they be examined ? For first, touching the qualities of Gods ministers, of which the Church examineth them, wee all know this day, that thefe they are : they must bee blamelesse, watchfull, fober, modelt, herberous, wife, gentle, apt to teache, able to conuince the aduerfarie, fuch as gouern wel their whole families, no drunkardes, no quarellers, no couetous men: these bee the qualities that God requireth. But the Pope, how doth hee examine his priestes? the Bithop, or else the Archdeacon, with fome other priestes, they call the parties, and exafies mine them; first, whether they bee xxv. yeare olde; rds then, whether he vnderstand any latine : then, whe-10 ther his father and mother were honest, or whether this he be a bastarde: fourthly, they must marke & handle euerie member of his bodie, whether they bee

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founde, and number his eyes, his eares, his nostrels. his handes, his fingers, his feete : and if they mifrust, he must put off his shoos, to fee whether his feere be of wood, or no. Fiftely, whether hee have chaft flesh : that is, whether hee haue married two wives, or elfe a widowe. Sixtely, howelong he hath bene in orders, and what, when, and of whom he had his orders. Seventhly, what livinge he hath to mainteine him, eyther by patrimonie, or by benefice. These thinges by fireight examination beeing well knowen, then the Bilhop telleth the that there be xiiij. especiall thinges, which Saince Paule to Timothy, requireth in a minister, and wisherh them to confider of them. Was there ever darke night fo contrarie to a shining day, as these bables of Antichrist, are contrarie to the ordinaunce of God? Now touching the office, wherevero god appointeth the ministers of his Gospel, is it not this: to preache his worde, and minister sacramentes?orher gouernours of his Churche, are they not for the peoples obedience vnto this word, and for prouision of the poore! But the Popes officers fro the highest to the lowest,

The Papifi what fimilitude have they with thefe? the firste onli offices officer in their church is a porter, and hee hath this & officers. authoritie given him, to ringe the bell, to vnlocke the Church and vestrie doores to open his booke, if any man preache; and this hee is charged to do fincerely, even as hee will make his accompt to God. Their fecond officer is a lesson reader: and hee must reade, or fing the leffons, and hallow breade, and all greene fruite, and studie the booke in which their leffons are, and all this he must do faithfully, and to the full. The third office they have, is, to confure and the

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the exorcift or conjurer, he hath charge with a certeine charme to cast out divels to bid them that do not communicate, departe; and to powre water into the chalice at communion: and this hee muste doe verie diligentlie. The fourth office, is of Acolites: & they must carie the candlestickes, light the tapers, and prepare bread & wine, when there is a communion: and of this they must have greate consideration. Their fift order or office, is of greater accopt, and is of Subdeacons: and they must prouide water against masse, wash the palles, & corporatse clothes, give the chalice & cover vnto the Deacon: and this they must do very cleanly & diligently: beside, they must vowe chastitie, serue at the Altar, and have authority to read the epiftle for the quick & the dead. The fixt order is, of Deacons: and he may fomtime for want of a better, baptife and preache, but his efpeciall charge and authoritie is, to ferue at the altar and reade the gospel for the quicke & the dead: and he must greatly bethinke him, what an highe degree he hath take. The seuenth order is, of priesthood: and it is told him that he must preache, baptife, bleffe, and rule: but his principall & sole authotitie giuen him in colecration is, to fay malle, offer facrifice for the quick & the dead, & to forgine fins. This authoritie hath also the Bithop, when he will: and specially, he must beare a crosyre staffe, we are a ring, & rule ouer other. The Pope him felfe, he may doe the like, but especially he may weare a crowne and a pall, & hath fulnefle of power to do al things, for the glorie of God, and the bleffed virgin, and the holy Apostles, Peter and Paule, and for the church of Rome. These (dearely beloued) are the orders of Bb

the populh church, not one worde feigned of mee, but euery whit fet out in their owne Pontificall, as you may plainly feeit. Nowe judge your felues, and I appeale to the conscience of euery man that hath an vnderstäding heart, whether such creatures haue their calling of god, or no? I might likewise alledge that fourme and manner of orderning, as contrarie to Christes institutio as these former are: for, where Christes ordinaunce is, that his ministers should be made with prayer and fatting, and with laying on of hands: they, as men thinking basely of such simple dealinge, and a great deale more to making of their priestes: they must have oyle, candels, basens, towels, amices, albes, stoales, gyrdles, maniples, myters, bookes, crosses, linnen bandes, chalices, pattens, finging cakes, wine and water, flowre, & fuch other things, trifled and toyed with all, with so manie foolishe gestures, as I am perswaded, that any wife man, this day, reading it in their owne bookes, would abhorre it, either as intollerable pride, or vnspeakeable foolishnesse: but wisdome is the Lords, and he giveth it to whom he will: and let vs prayle him for his goodnesse, to whom he hath given eyes to fee . If any will here objecte, notwithstandinge all these abuses: yet the priest had that which was principall, libertie to preache and minister sacramentes: therefore their ministerie not to bee rejected. I aunswere : In this, on one side was the great goodnesse of God, that in time to come, his children might affuredly knowe, hee referued to himfelfe a church, euen in the middelt of all desolation: and that he called them by his worde, and confirmed by his Sacramentes, even as at this daye: for Lecing

YPON THE FIFT TO THE HEBRVES. - 175

feeing there can bee no sinne so great, but faith in Ielu Christ scattereth it all away, it was impossible that the man of finne should so much adulterate, either the worde of Go p, but that it should be to the faithfull a Gospell of saluation: or else the sacramentes of God, but that they should bee pledges of eternall life to those that did beleeue. Againe, on the other fide, in that they kepte this authoritie ro their priestes, to preache and to baptife: it was the pestilent sleight and subtiltie of the diuell, the more eafilie by fuch a colour to deceyue them : for if hee had vtterly denied preachinge of the Gospell, and vie of the Sacramentes, who would then have bene feduced? these bee his wayes to destroy Pagans and Infidels: but to corrupt the Church of God, he putteth on an Angels cloathinge, that vnder pretence of holinesse, hee might deceyue. And in deede hee did deceyue: for hee hath to farre prophaned the preaching of the Gospell, and the Sacramentes of Christe, that wee ought, accordinge to the word of God, to separate our selves, and to saye, accurfled, to all their doinges, although God of his infinite goodnes, who calleth things that are not, as though they were, even in that ministerie gave grace vnto his Sainctes. I fay therefore againe, as I faid before, that in the popish church, from the crowne of the head to the foole of the foote, not one order is of God, nor any peece of their Priesthood is honor giuen of God: wherein I appeale vnto their own consciences, whose wisedome is without affection in them: and thus farre of this fourth verse. Touching the two next verses, I have before shewed the meaning of them, that by testimonie of the Prophet, the Bb 2

Apostle proueth that Christ also had his calling of God, euen as Christ him selfe often witnesseth, that he was fent of his father. Touching this text: Then art my sonne, this day have I begotten thee: it meaneth, that openly and plainly, God made it manifest, that Christ was his only sonne, by many signes and miracles, in which, as Paule fayth, God was made manifest in flesh: but of this I spake more vnto you in the expolitio of the g. verse of the first chapter. The other text here alledged, is out of the 110. Pfalme: Thou art a Priest for ever, after the order of Melchisedech : of which text wee shall also have occasion to speake more largely hereafter: this now we have to learn, that this plalme is ment of Christ, & this fentéce is his calling to the priesthood: of this the Apoftle is a plaine witnesse, & our saujour Christ in the 22. of Matt. teacheth that this pfalme could not be meant of Dauid, because it is said in it, The lord said unto my Lord, sit thou on my right hande, untill I make thine enimies thy footestoole: and reason teacheth it plainly: for feeing, as is here alledged it, is to the prayle of an high priest, how could it bee of Kinge Dauid, to whom the priesthoode in no case belonged? or howe could it be of any Priest of the lawe, who had their proper calling of god, where this was an other, after the order of Melchisedech, who was both a King and a Priest: and therefore it is plaine to be ment of Christ, who was figured in Melchisedech. The conclusion then of the Apostle in al this, is, that Christ had his calling of God, as Aaron had, and a more glorious and excellent calling, therfore a greater high Priest then any before him: but the time is past. Let vs pray,&c. The

The xxiiij. Lecture, ponthe

Who in the dayes of his flesh did offer up prayers of supplications, with strong crying and teares unto him, that was able to sue him from death, and was also beard in that which he feared.

And though hee were the Sonne, yet learned hee obe-

dience by the thinges which he suffered.

And being consecrat, was made the author of eter-

nall Caluation unto all them that obey him.

He Apostle, in this Chapter, beginneth to proue our Sauiour Christ to be the only high Priest of the new Testament: and because the people of Israel, had so great assiance in the priesthood of Aaron, that they could hardly bee drawen away from the deteyning of it, thinking assuredly, that vnto that Priesthood, the lawe and testimonies of God had bene tyed for euer: and not knowinge that all the ceremonies of the lawe were ordeyned vntill the time of reformation, in which Christ should appeare and chaunge that Priesthood, to become him felf vnto vs a Priest of a better testament: therefore the Apostle first setteth foorth the properties of the Priesthood, according vnto the law, and after by comparison applieth them vnto Christ, in whom they all shine in a much more excellent fort, then before in Aaron: and therefore it can not bee, neither breach nor dishonour vnto the law of God, nor the priesthood of it, if the shadowe and the figure, which was Aaron, should nowe bee taken away: and the bodie and the trueth, which is lefu Chrift, should be established for euer. The properties which the Apostle speaketh of, necessarilie Bb &

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appertayning vnto euery priest, as vnto one that must be a Mediatour, are these : that first he should be man as we are, as Aaron and his posteritie were. For neyther Angell nor Archangell, nor principalities, nor powers, can doe this worke, to prefent fleshe and bloud vnto the Maiestie of God, when them selues are but spirites : and therefore Christe, that he might bee high priest, tooke not an Angels nature, but was made of the feede of Abraham, like vs: that as there is but one God, fo there might be but one Mediatour betweene God and man, euen the man Christe Iesus, in this respect as able to bee high Priest as Aaron him selfe, being as naturallie and as truely clothed with our fleshe, as Aaron was. The second propertie of the Priest, is, that he should bee ordeyned, not onely for him selfe to make his own attonement, but also for other men to accompliffie whatfoeuer was betweene Gop and them: that where they were before enimies and strangers, they might by him be reconciled, and have free accesse vnto the throne of grace, to finde mercie and fuccour in due time:and for this cause Christ alone is a perfect Priest, more excellent then Aaron, who was incumbred with his owne finnes, to make first reconciliation for them, & therefore could not profite other. And as this was the priestes office, to be a mediatour for other; so the meanes he must vse, and the mediation to be wrought in this worke, was to offer vp giftes & facrifices of finnes: that is, to prefent vnto God the facrifice of righteousnes, pure & holy in his fight, in which he might be pleased, and the finnes of the people might be taken away: the which facrifice, because it must bee so pure, that in

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It, they for whom it was made, must be fanctified, & fo precious, that it must bee a sufficient purchase to redeeme man from all transgression: therefore it could not be made with the bloud of Calues or Goates which can not take away fin, nor with golde nor filuer which can not redeeme our foules, nor with meates and drinkes which profited not them that were exercised therein, nor in any such carnall rites, for which the pricithood of Aaron was ordeined, and therfore, as an other priest must make this facrifice, which can not bee any other then lefus Christ, who being made high Priest of the good things to come, by a greater tabernacle, and a more precious facrifice, euen by his own bloude hath obteined for vs an cuerlasting redemption, and therefore is nowe to bee acknowledged our onely prieft: the first priesthood, and the first lawe, being altogither abrogated. One other propertie of the priesthood is, that none thrust in him selfe, being not appointed, nor take vnto him felfe this honour, being not called vnto it : and god ever thewed him felfe ? readie reuenger against all such as should defile his priesthoode, to take to them selves the dignitie to which they were not appointed. But this caling also was giue vnto Christ from God his father, as before vato Aaron, both by word and by oth, that no flesh fould relift it, euen as it is written: The Lorde bath Pfa, 110,40 sworne, and will not repent, thou art a Priest for ever after the order of Melchisedech : fo that in this behalfe, our faith must be euer strong, that the calling of Christ is of the lord, even as the calling of Aaron was and with fo much the greater judgment it shal be rejected because it was confirmed with an othe. The

The last propertie in this comparison is, that the high priest of the lawe should have an inwarde copassion toward them that were ignorant, and were deceyued: in which perfect knot of vnfeigned loue, his ministerie was accepted of God, and his sacrifices received & accounted holy: and left he should cast from him this brotherly affection, God printed deepe in his owne bodie the infirmities of his brethren, that according to the measure of grace which he had received, he might in deede be moved with his brothers harmes, as with his owne: fo that hee did not withdrawe himselfe from the service of the Sanctuarie, but put on the holy garmentes, was announted with the holie oyle, bare the names of his brethren before the Lorde, presented their sacrifices, absteined from wine and strong drinke, mourned not for his friendes that were departed, taught diligently the people, prayed for their transgrellions, and bare the burthen of his people, as God had laid it vpon him . But yet this propertie exceeded more in Christ, then in all the tribe of Leuie: and the bowels of al compassion were more large within him, then the vtmost branches of it in any other creature. And this the Apostle noteth in this place, which nowe we have in hande, in which we may fee (as in a most lively glasse) the perfect beautie of all excellent loue. The things, they were not light, nor the forrowes small, not the fighings fewe in number, nor the prayers faint, nor the anguish of spirite litle; nor the death easie, by which he hath sealed it vnto vs, that he had compassion on his people : but as the Apostle fayeth sinthe dayes of his fleshe (while he was here clothed in mortalitie, like vnto one of

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s, to the ende he might be faithfull for our fakes) bee did offer up prayers and supplications, with stronge cryings and teares unto him that was able to faue him. from death, and was also heard in thinges which hee feared: and being him (elfe the Sonne, yet hee learned obedience by the thinges which hee suffered : and beeing son (ecrate, was made the authour of eternall faluation) to them that obey him. These wordes, my deare brethren, we have nowe in hande, to fearche and examine what the spirit teacheth vs, so much the more carefully to be hearkened vnto of vs, howe much the more plainly it fetteth forth vnto vs, the great loue and compassion that Christ beareth towardes vs. Two thinges especially here the Apostle testifyeth: First, the sufferings of our Saujour Christ, and then the benefite that wee enjoye by the fame, according as his fufferinges were onely for our fake. His futterings what they were, and howe great forrowe oppressed him, hee sheweth by those effectes, which his forrowes brought forth: that is, prayers, supplications, cryings, teares, feare and anguish of spirite, which things waited euer vpon him, euen to the accomplishing of all his passions, which was the death of his croffe. The fruite that we doe reape of these afflictions which he suffered, is the saluation of our foules, and eternall life, if we will obeye In this description of his sufferings, though the thinges are fet forth which were common and viuall vnto him all his life : yet it appeareth especiallie, the Apostle meaneth that greatest conflict of forrowe, which hee had a little before his passion, described by the Euangelistes, in all similitude like vnto this which the Apostle here declareth. For as -word

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it is here faid, He made prayers, noting by the words

that they were many in number: fo it appeareth in the Gospel, that beside other prayers, three times he repeated this one: Father, if it bee possible, let this can Matt. 16.41 paffe from me: and as it is faid : he made supplications, bumbling him (elf low under the hand of his father: fo it is faid in the gospel, that then he kneeled downe, fell vpon his face, and so prayed vnto God. And as the cause of his prayers is here mentioned, To be delinered from death: fo the wordes of his prayer in the Gospell are like: Father, if it be possible, let this cuppe paffe from me : meaninge the death of his croffe, to which he was condemned. And as here is mencioned his great and lowde crying, fo there the Euangelist fayth: he cried out with a lowde voice: My God, my God, why hast thou for faken mee : and like as here is faid, He prayeth with weeping teares : fo there is wirnelled that he was forrowfull and greeuouflie troubled, that his foule was heavy even vnto death; and that in a great agonie, his fweat was like vnto drops of bloude: a woefull kinde of weepinge, but fuch was his compassion, that wee might have fure hope : and as here is faide, he was delinered from his feare: fo at that time when all his spirites were troubled, the Angell came from heaven to bringe him comfort. These similitudes, they are all so agreeable, that it is euident the Apostle respected especiali lie aboue other, this part of his pallion, in which his perfect loue, and vnchaungeable affection to ward vs, shined in most fulnesse of beautie, in that it

> was so feruent and so deepely rooted, that neyther fear nor trembling; nor any anguish of (pirit, could make him thake morthe force of deathy not and

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bloudie sweates, could pull it out of his bowels. In this one sentence (dearely beloued) there is more for vs to learne, then either eye hath feene, or eare hath heard, or all fleshe in this life shall atteine vnto: it is the depth of the glorious gospell which the Angels doe defire to beholde. But to note vnto you some thinges, in which our fayth may be strengthned, we have to learne by the example of our Sauiour Christ in this place, that in all temptations, wee should approch vnto our God, and make our complaints vnto him, who is only able and redier for to helpe vs. He hath not forgot his promise that hee hath made of old, Call upon me in the day of trouble, Plal, so. 19. and I will deliner thee : he is a place of refuge, and of fure defence, a strong tower against all assaults : the righteous man that thall haften vnto him, hee thall be furely faued: the author & finisher of our fayth, he is gone before vs, we shall be furely partakers of the same mercy. It skilleth not how great our temptations are, into which we are fallen, nor howe manie in number : the Lorde will deliuer vs out of all. It skilleth not how many our sinnes are, nor howe great in our eyes, that have procured our troubles: the Lorde will scatter them as the cloudes from the heavens, and they shall not turne away his louinge countenance from vs. Let vs look on this patterne Iesus Christ, that is set before vs: it woulde crushe our flesh in peeces to beare with him the weight of his afflictions, from which he was delinered : and it would make our teares to bee as drops of bloud, to be partakers of fo great anguithe of fpirit as he fufteyned, and yet it was not fo great, but the comfort of the angel fent from his father, was much greatere

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To that by prayer hee obteined a most excellent victorie, and hath brused the serpents head, and broken all his force: and why should wee then bee difcouraged? If our finnes be as crimfon, or if they be red like skarlet, yet they are the sinnes of our owne bodies: but not ours only, but also the sinnes of the world: they rested all vpon Christ our Saujour: and yet he prayed for deliuerance, & hath obteined, and therefore we may fay with boldnesse, forgine us om orespasses. If the love of Christe were so great, to beare the finnes of vs all, and of them euery one hath gotten forgiuenesse, howe should not we that are loaden but with our owne sinnes, lifte vp out heades into great affurance of hope, and heare with ioyfulneffe the worde of promise: I will be merciful to their unrighteousnesse, and I will remember their sim and their iniquities no more. And what though out a. lictions are exceeding many, that the whole head be ficke, and the whole heart bee heavie, that from the fole of the foote vnto our heades, there bee nothing whole in our bodies, but all woundes and swellings, and sores full of corruption? yet all this is nothing vnto his passions, by whose stripes wee are healed. And these troubles are nothinge vnto his mightie cryings, who was compassed about for our fakes with feares and horrours: till his sweate was as drops of bloud, and his bones truised in his fleshe. Then let the whips and scourges of our chastifementes be grieuous, and let vs yet be beaten (if the will of God fo bee) with scorpions : Christe, in great compassion, sufferinge with our infirmities; hath borneyet a more heavie weight of iniquities, and hath bin delivered : So that if we obey, we are

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partakers of his mercies, and we have full perfwafion, that neither death nor life, nor Angels, nor principalities, nor powers, nor things prefent, nor things to come Ro.3.38.50 nor height, nor depth, nor any other creature, shalbe ablo to Separate us from the lone of God which is in Christo Jesus our Lord. Yea and greater boldnes then this if it be possible to dwell within vs, the Apostle heere hath offered it in Christ Iesu. If all the sinnes were vpon him, & all forrowes in his fleshe, and yet from them all, God hath heard his prayers: why should we not be fure that our finnes and forrowes shalbe done awaye: why should we not bee sure that God him felfe hath appointed vnto all that mourne in Sion (as the Prophet fayeth) to give unto them bean- Elicial sie for ashes, the oyle of ioy for mourning, the garment of gladneffe, for the fpirit of heavineffe? Let vs therefore beholde (dearely beloued) for hee was wounded for Efai. 53.8 our transgressions, and broken for our iniquities, the chafisementes of our peace was uppon him: these prayers are ours, these suplications for vs, available for moe finnes, then we are able to commit: this is our victovie that shall ouercome the world, even our faith : in all miseries, and multitudes of woe, we are not sunken so deepe in sorrowe, as hee that for our sakes made prayers and supplications, with strong cryinges and with teares, and was deliuered from his feare. The seconde point that wee haue heere to learne in this example of our Saujour Christe, is, to knowe vnto whom we should make our prayers in the daye of ttouble, which the Apostle testifieth in these words; that Christ made his prayers vnto him that was able to deliuer him from death : a rule to be kept of

vs in all manner of our petitions, and supplications

whatfocuer, to make them knowen vnto him that can graunt our request, that is, vnto God : this rule was kept of the church of god from the beginning. When men were once turned from their idols, then in all their prayers, they began to call vppon the name of the Lorde : and God him felfe , at no time, doeth more sharpely reproue his people, then when they would aske of those that had no power to helpe them. This lesson, that poore Leper so defiled in fleshe, had yet humbly learned, and with a pure heart hee prayed accordinglie: Lord if you will thou canst make me whole : vpon this foundation, out Saujour Christe hath built vp all the prayers of the

Mat. 6.10.

Mar. T.41.

true Disciples, addinge it as a speciali clause vnto the prayer that he taught them: For thine is the kingdome, the power, and glorie for ener and ener, Amen: then let vs learne it, fo manie as will praye in spirite, to make our prayers vnto him alone, who is able to faue vs. It is the facrifice of the newe Testament, that hee hath appointed vs, that wee should offer vp vnto him (and not vnto other) the fruite of our lippes, which may confelle his name: and because this doctrine hath bene troden downe vndet feete, and defiled by the man of finne with all spirit tuall vncleannesse, I beseeche you adde vnto this one reason or two more, that you may answere the adversarie, and be able to stande in the day of euill. When our Saujour Christ was purposed to teache his disciples a true forme of prayer & a perfect pattern vnto which they must frame their petitions, or (is it unpossible they shold be accepted) he teacheth them, that their beginninge must bee from hence: Our father which are in heaven. What blefling focuer WCG

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we would have, or from what plague fo euer wee would be delivered, he alone must bee the person of whom we craue, to whom this name and calling doeth belong: Our father which art in heanen. If this name be none of his, he is no patrone to bee called vpon : or if we will needes cal vpo him, we give him this name, whether it bee his or no. Christ is our good warrant, who hath made this the beginninge of all christian prayer: Our father which art in heave; therefore the Idolaters of all ages, that have made them selues Saintes to pray vnto, accordinge to the number of their prayers, fo they have multiplied their Idols: and the children of God to whom they have facrificed, they shall witnesse against them in the day of christ. And you my deare brethre, against all your enimies, defende thus the holinesse of your prayer, that you knowe no other way of speakinge, then as you are taught, Our father. Ad yet vnto this, one reason more, which you learne of Saint Paule, and I doubt not, but you shalbe well established in this present trueth. We know all, and doe confesse, Rom, 7.18 that we are able to doe no good thing of our felues, but all our sufficiencie is of God, we are not able so much as to thinke a good thought: Yea, the very wisedome of the sleshe is enimitie vnto all righteousnelle, so true it is that the Prophet fayth: Euerie man is a beaste in his owne understanding. And howe lere. to much lesse then are wee able to offer vp vnto God, that most precious sacrifice of prayer and thankesgiuing, to make it acceptable in his fight, if wee consult with our owne fleihe and bloude, and after the will of man, so make our prayers vnto God: We must needes acknowledge our own infirmities,

Rom.t.f. verfe.56. 17.

and confesse with faint Paule that wee knowe not what to pray as we ought, but it is the spirit of God that maketh request for the Saints, according to the will of God: and in this holy spirite alone wee must praye, if wee looke for the mercie of our Lorde Iesu Christ, to eternall life. The spirit that beareth rule in our heart, hee must teache vs all things, or elfe can we do nothing that God alloweth. Now the voice of this spirit that alwayes soundeth within vs. it speaketh not thus, either Sansta Maria, or Sansta des genitrix, neither S. Paule pray for vs: nor faint Peter pray for vs. These are but the spicinges of the drunken cups of Rome, the foundes of wordes which the spirites of erroure have blowen. But the holie spirit of God that teacheth vs how to pray ir crieth thus in our hearts : Abba, Pater, Our father which art in heaven. As Christe himselfe hath been our scholemaister of no other prayer, so the spirit that hee hath given vs, it knoweth no other founde, but Abba, Father: these are the beginnings of our praiers. If we speake not vnto him, to whom doe we bowe our knees? If we will make the spirite fubicct to any other, let vs take heed that we grieue not the holie spirite of God, by which we bee sealed against the day of redemption. Thus much I have added to the example of our Sauiour Christe, who made his prayers to his father, who alone could deliver him, that hee might the more assuredlie bee bolde to abide in his steppes.

It followeth in the text: With great cryinge, and with teares. Here we have to note, in what measure our Sauiour Christ was afflicted, even so farre, that hee cryed out in this bitternesse of his soule. This

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the Etrangelistes doe expresse in moe wordes, testifying of him, phobeithus ekthambeisthai ademonein, perity pon tiai, that hee was greatly affraide, altogither afformshed, even famithing for great anguillie of minde, and full of penfine forrowes. For his Father had broken him, with one breaking vpon another: fo he kandled his wrath against him, and accounted him as one of his enimics. The heavie hande of God was fo grievous voor him, that it brafed his verie bones, and rent his reines a funder, hee could finde Ho health in his felle, but was wounded to death, as whhom recodence The Enangelishim's felfe beareth wirneffe of this milerie, addinge vnto his lowde cryinge, this founde of wordes : My God, my God, why hast thom forfaken meen This for rowe, because it was not affunged with worder, her cryed our alower and because in filence hee! could finde no case, his face was wrinckled wich weepfinge, and the fliadowe of death was uppon his eyes. For what griefe could bee like vito this? Or what condemnation coulde bee fo heavie? When there was no wickednelle in his handes, and when his prayer was pure: when he was the brightnelle of glorie, and the Sunne of righteoulnelle, that shined in the worlde wet as it were to fee his dayes at an ende, and his enterprifes broken, his carefull thoughtes, to bee to deepe graven in his: breaff that they chaunged even the day into night vnto him, and all light that approched into darkeneffe! this was a forrowe about all forrowes. When his excellencie was fuch about all creatures, that the worlde was not worthie to give him breath, yet hee to bee made a worme, and not a man, a fhame-

of men, and the contempt of the people, al that faw him to have him in derition, and to thut yp his life in thame and reproches, so ynworthy a reward of so precious a feruaunt: howe could it but shake all his bones out of joynt, and make his heart to melte in the middelt of his bowels? howe could his ftrength not be dryed up like a porthard, and his tongue not cleave vnto the lawes of his mouth? Who hath bin euer fo full of woe, and who hath bin brought fo lowe into the duste of death & His vertues were vnspeakable, and righteous about all measure: yet was he accompted among the wicked. His temperancie in perfect beautic, and his appetites bridled with all holie moderation; yet they faid of him, beholde a glutton, and a drinker of wine. His behaujour bonest without all reproofe, and his converfation-enspotted: yet they flaudered him as a friend of Publicanes and finners, and reported him as a companion of theeues. Hee loued the lawe of his father, with such fulnesse of defire, that hee would not fuffer one iote, not one title vnaccomplished: and yet they accused him as an enimie vnto Moses, a breaker of the lawe, a subuerter of the Temple, & a teacher of newe doctrines, fuch as were not of God. He harkened vnto his father in all humilitie, and loued him with all his heart, and with all his foule, fo that he was obedient vnto him, vnto death yea even the death of the crosse : yet they faide of him presumptuously, that he blasphemed, and robbed God of his honour. He was an enimie of fatan euen vnto death, and by death ouercame him that brought death into the world, hee hated him with so perfect hatred, and held ftedfast the enimitie that

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was betweene them, vitill he had spoiled his principalities and powers, and triumphed ouer them in an everlafting victorie: yet horribly they reproched him by the name of Belzebub, faid he had a diuell, and by the power of fatan he wrought all his miracles. O the depth of all abhominations, and the bottomles pit of all vncleannesse: who could once haue thought fo lothfome a fink to haue bin ceuered in the heart of man? O God, righteous in judgment, and true in worde, is this it that the Propheto hath told before, that the thoughtes of many harts should bee made open? then create (wee befeech thee) newe heartes within vs, and take not thy holy spirit for euer from vs. And you (dearely beloued) if these were the causes that Christe had to complaine, then thinke not that his cryings were about his fortowe: to fee so neere vnto his hearte, euen in his owne person, innocency blamed, vertue defaced, righteoulnelle troden downe, holines prophaned, loue despised, glorie contemned, honour reuiled, all goodnette a named, faith oppugned, and life wounded to death; how could he yet abiteine from strong crying and teares, when the malice of Satan had gotten to great a conquest? If iust Lot dwelling among the Sodomites, and feeing and hearing fuch wicked people, vexed from day to day his righteous foule with their vngodly deedes : what shall we thinke of Christ, living in such a generation? But, (O my brethren, beloued of the Lorde) open the eyes of your faith, and you shall fee thefe thinges, they were but the beginninges of forrowe. What, shall we thinke, was his griefe of mind for the lewes his brethren, that were thus powred out vnto wic-Cc 2

Luke.1.38.

.Pet. 1.7.

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kednesse: howe did his great love boyle in sorrowes of heart to see their destruction. If Moses, when he beheld the anger of god against his people: in great compassion of their miseries, prayed carnessly vato the Lord: Forgine them O. God, or raze mee out of the

Exod.32.35

booke that thou hast written. If Ieromic in forescing the captiuitie of Hierusalem, had to great grief that he cryed out: O that my head were full of waters, and myne eyes a fountaine of teares, that I might weepe day, and might for the slayne of the daughter of my people. If

myneeres a fountaine of teares, that I might weepe day and night for the flayne of the daughter of my people. If Elay indike aboundance of loue bewailed his bretthren that would needes perific, with these wordes of complaint: Turne away fromme, I will weepe bits terlie, lubour not to comfort me, because my people perific

terise, lubour not to comfort me, because my people perish.

If Paul, that most excollent Apostle, having received but his portion of the great love of Christe, salled God to witnesse that he spake the trueth, howehee had great heavinesse, and continual sorrows of hast

had great heapinesse, and consinual forrowe of hast for his brethren, and that for their sakes, him selfo wished to be separate from Jesus Christ: what manner of teares shal we think were those which Christ

ner of teares shal we think were those which Christ Luke. 21.41. him self poured out, when he wept ouer lerusalem? what forrowe of minde, which then interrupted his speeches, and made them expersect? how deepe Mra. 3.5. was that angrie griefe printed in his bowels, when

Mra.3.5. was that angrie griefe printed in his bowers, which hee behelde the blindhesse of the people, and was sometiment for them? what manner of affection was it that in the middest of so great reproches and mockes, could never be changed, but prayed still:

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Luke.23.34. If it bee grieuous vnto vs to loofe the things that is moste deare vnto vs in this earthlie Tabernacle: howe much more did this forrowe pearce cuen through

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through the bowels of our Saujour Christe, to fee man taken from him vnto destruction; for whose fake he would fo willingly facrifice up his life? this is an other spectacle in which wee may beholde his great dolour and anguithe, to knowe the paynes he endured, and the causes of his mightie cryinges. But this also (dearely beloued) though it were exceedinge, yet it was not all, no it was but a talte of griefe in comparison of the rest. Behold, if you can, his person here, and see the residue, and so you shall knowe the loue of God. His griefe was exceeding, to fee all vertue and godlinesse so troaden vnder feete: and it was yet more infinite to beholde Satan to preuaile against man, to his euerlasting condemnation. No creature could euer beare fuch a perfect image of a man of forrowe. But the height and depth of all miseries was yet behinde : the sinne that he hated, he must take it vpon his owne body, and beare the wrath of his father that was powred out against it. This is the fulnesse of all paine that compassed him rounde about, which no tongue is able to vtter, and no hearte can conceive. This anger of his father, it burned in him, even vnto the bottome of hell, of the which anger, the prophet speaketh: Who can stande before his wrath? or who can abide the fearcenes of his wrath? His wrath is powred Nahum.1.8 out like fire: and the rockes are broken before him. When the Prophete was not able to conceyue the weight of his anger, and his voyce cleaued vnto his mouth when he went about to vtter it, the hardest of all creatures he tooke for example, that the harde rocke did cleane a sunder at the sounde of his wordes. And as is faide in an other place, fuch a voice, as

Pfal, 19.3.

maketh the forlorne welderneffe to tremble. A voice fo full of terror in the eares and heartes of the wicked, that the funne shal be darkened at the founde of it, and the Moone shall not give her light, the Starres of heaven shall fall away, and the powers of heaven shalbe shaken. No creature at all shal yelde his service vnto them, the elementes of the worlde shall seeme to melte away. This state of miserie Christ entred into, and sunke downe deepe in this confusion, and who can expresse his forrowe? Being full of goodnesse he had the rewarde of euill : full of obedience, hee was punished as wicked: full of faith, yet had the rewarde of a finner: inheritour of all things, and Lord of all : yet nothing at all to doe him duetie; the King of Kings, and Lord of Lords: yet made an outcast and abject of the people : the ruler of all, and God of glorie: yet compassed with shame and great confusion: the authour of life, yet wrapped in the chaynes of eternall death: the onely begotten of his father, and his best beloued, yet cast off as a straunger, and chastised as an enimie: the brightnesse of glorie, and the beautie of the highest heauens, yet crucified in dishonour, and throwne downe into hell. O picture of perfect wretchednes, and image of miserie, howe just cause founde he to crie out alowde, My God, my God, why hast thou for-(aken me? his whole bodie and nature like vnto vs. altogither broken with the rewarde of sinne : his foule powred out into all calamitie: the wrath of his father, and condemnation restinge vppon him Howe truely may we here fay, and confelle the article of our faith : Hee descended into Hell ? Howe lively doe we fee it perfourmed that the Prophete Spea-

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speaketh of? The frares of death compassed me, of the paines of hell tooke holde upon me: I founde trouble and Pfal. 119.30 forrewe. This was the compassion that he had towards vs. by which he suffered with our infirmities, more then Aaron, or all the priestes of the lawe could possibly have done for vs. If we could possiblie consider (dearely beloued) as we should, wee would gladly imbrace him as the high priest for euer of the newe testament: and when wee shalbe made of one fashion with him, through some meafure of his affliction to feele the weight of our fins, then we thall confesse what cause hee had of complayning, and how dearely he hath bought the honour of the high Priest and Mediatour. The Lorde lighten the eyes of our minde, that with open countenance we may behold him, who for our fakes endured fuch a death of the croffe: we should not then need many exhortations, the remembrance of the latter end would keepe vs fafe from finne. But let vs nowe fee what the Apostle farther teacheth vs, and while our fauior Christ is in these great extremities what fruite of well doing he hath learned by it.

It followeth: And alshough he were the some, yet learned bee obedience by the thinges hee suffered. Loe, (dearely beloued) this was no little profite of all his troubles: he learned thereby, how and what it was to obey his Father, that when these things rested all vpon him, and yet he could say in meckenesse of spirit: not my will my father, but thy will be done, hee might have great bodnessee that his obedience was perfect. The shame of the world, the afflictions of the sleshe, the vexations of the minde, the paines of hell, when these could make him veter no other

wordes,

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wordes, but, Father as then wilt, fo let is be done: what hope, what faith did hee furely builde on, that his obedience was precious in the fight of his father? this example is our instruction. We know then best howe we loue the Lorde, when we feele by experience what we will fuffer for his fake. It is an easie thing to be valiant before the cobate, or to dreame of a good courage before the heart be tryed : but in deede to be vnihaken in the middeft of the tempelt, and to stande vpright when the grounde vnder thee doeth tremble: this is to knowe affuredly thou art strong in deed, and to say with boldnesse, thou shale neuer bee moued: this our Saujour Christe might throughlie glorie of. The heaven, earth, and elements, they were al his enimics: his father in whom he trusted, shewed him an angrie countenance : hee that fainted not, but cryed ftill, Thy will bee done, O Father : he may be bolde of his obedience, there is no creature can make him fallifie his faith. If this be the fruite of our afflictions, the Apostle speaketh not without great occasion: account it for an exceding ioy, when you fall into fundrie troubles. For what can be more joyfull vnto the foule that is opreffed, then to give this in experience, that neither height nor depth thall remove him from the Lord. The glorie of Abraham was exceeding great, when he had fealed it with practife, that he would forfake his countrie & his kinred, and his fathers house at the commandement of God to goe whether he would thew him: then he knewe by good proofe, hee was made worthy of Christe, when hee could forfake Father,

mother, house, lande, and all thinges to come unto him, The patience of Job, was not thoroughlic

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1.Pct.4.3.

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knowen, tillall his goods were spoyled, and he left exceeding bare, in that case, when he spake so boldlie: Naked came 7 out of my mothers wombe, and naked Shall I returne againe: the Lorde bath ginen, the Lorde Iob.I.21. hath taken away, as the Lord will, fo is it done, the name of the Lord be pray sed for ever. Nowe might lob bee fure of the stronge patience which should bringe foorth hope, that neuer should bee confounded. Our brethren before vs, which so constantly haue holden the profession of their faith, that the flames of fire could not make it waver, they had a good witnesse, that their election was fure, when they might speake by experience, that neyther life, nor death, could remoue them from the love of Go D. Thus the good grounde is knowen what it is, when the heate can not fcorch it : nor bygers and thornes turne the good corne into weedes: but through all formes, it will give nourithment to the feede, till it giue greater increase to Gods honour and glorie. The best of vs all, let vs thanke God for this profitable experience, for before it come vnto vs, wee knowe not howe great the rebellion of the fleih wil be. The Apostles of Christ, they bragged not a little, that they would never forfake their maister Christ: he alone had the wordes of eternall life, and they would not chaunge him for another: they beleeued him, they knewe him to be Christ the sonne of the living God : and there was no other faviour. But when they fawe the fwordes and staues, the rulers offended, the people in an uprore, and the croffe at hande : their courage fell downe, they forfooke hun all, and fled away. Peter was not a little floute, as him felfe was perfluaded; he would never for take

Christ, though he should die for his name : and for proofe of his courage, he drewe his fword, & stroke To venterously, that hee had almost slaine one : hee feemed to be at a point, and fully resolued, that he would not leave his maister, till the sworde should diuide them: but alas, this boldnesse was but a blast of wordes. When there was no remedie, but Christ must be had to Caiaphas, Peter began to faint and to drawe behind. When the perill was more increafed and they began to crie, (rucifige, Peter was more affraide, and began to sweare, he knewe him not: so great infirmitie is in mortall flesh: experience is the greatest warrant to knowe what it can beare. It is our bounden duetie, and the Lord requireth it, that we should determine with our selues in all thinges, to approue our selues the witnesses of his Gospell in patience, in afflictions, in necessities, in stripes, in tumultes, in labours, in watchings, in fastinges, in honour, in dishonour, in good report, in shame, in life, in death: and our comfort is great, when we be perfuaded of these things, that we would contemne them. But howe violently the fleshe will fight against vs, we cannot well declare, till we have made the triall. We therefore (dearely beloued) whom it hath pleased God to keepe in heauinesse thorough manie temptations, we have here a falue against the woundes of forrowe. Our afflictions doe teache vs. howe farre we can obey the Lord. If in all griefe of body I can fay with patience: I have held my peace, O Lorde, because thou hast done it, then I knowe that in all forrowes of flethe, I have glorified God, and my heart reioycerh. If my minde be full of anguishe and forrowe, so that all hope be faint within

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me : if I can fay yet vnro my foule, I will wayte patiently for the Lordes leafure, then I know affuredlie God hath made me obedient, and hee will heare my prayer: fo that this experience hath bred in me the hope that shall never bee confounded: I may speake the wordes which the heavens shal seale vnto, with euerlasting trueth, neither fire nor sword, nor principalities, nor powers, stall remooue mee from the love wherwith God hath loved me: a fure token of this faluation I have founde in mine afflictions: when I trauelled in forrow, both of the body and minde, I found the grace to fay: O Lord doe thy will: this is no fmall cause why wee should reioyce, when God doeth make vs worthie to feele the triall of our faith. So dearely beloued, faint not in your mourninges, but endure patiently : you knowe not the happinelle of that which feemeth your miserie: let this bee the first cause why wee thould be glad of temptations. And to the ende we may helpe our common infirmities, let vs learne yet more, why it is good for vs to be brought lowe: a most notable commoditie the Apostle rehearseth where he writerh to the Romanes, Those whom God hath foreknowen, he hath also predestinate, to bee made like unto the image of his sonne : Loe (my deare brethren) these are the healthfull counsels of the Lord toward vs, that we should be made like vnto his son Christ in many afflictions, that at the last we might be also like him in eternall glorie. These are the riches of Gods vnsearcheable wisedome. Death once reigned through sinne, and he hath found a way to rise from it againe into greater glorie; this victorie because it was too great for faint or angel to obtein,

Rom. 8.39.

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hee hath appointed it to be the worke of his onely begotten Sonne, who made it perfect in a most excellent conquest; hee hath taken voon him our nature to make it ftrong, and in his owne person hee hath filled it with the fulneffe of mileries, with all forrowes of fleth with all anguish of minde, with persecution, with death, with finne, with hell, with condemnation; and from all thefe, by the mightie power of his godhead he is rifen againe in our fleth; ascended up into glorie, and sitteth on the right hand of Majestie and of power, beeing a mightie Saujour vnto euerie one that shall followe him. So that this is our glorie in all afflictions, wee are fashioned by them into the similirude of Christ, and we are made like vnto him. So it pleased God, when hee woud bringe many children into glory, to confecrate the Prince of their faluation through afflica tions, and to make both him that fanctifieth, and those that are sandified, all one; that they that fuffer with him, should also reigne with him: and they that die with him, should also live with him. So wee, when wee feele many troubles to rest vpon vs, wee may fay now wee are like vnto Chrift, especially, when we feele that greatest trouble, fullest of bitter forrowe, that is, the minde oppressed: it maketh vs specially like vnto him, that wee may fay with Paul: now we supplie in our flesh the remnaunt of the afflictions of Christ. Let me looke into the whole course of my life, and whatsoever pleaseth me beft, health, honour, riches, fauor, authoritie, friendship, wife, childre, in all thefe things I cannot yet behold the linely image of Christ. Affliction and trouble, a minde broken with remembrance of fin, a troubled Spirit.

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fpirit, thefe are the beginnings of great reloycings: with the horrours of death, and a confcience burthened with the wrath of God: heere light shineth out of darknesse, and hope out of despaire. As I thinke my felfe furtheft off from the Lorde, fo in deede, I am neerest voto him : and when bthink my felfufullest of confusion, then the image of Christ is most lively within me. The Lord may hide his face for a while, for a moment in his anger, as he did fro Christ, but he must needes returne voto me with euerlasting mercies; for the image of his Sonne is cleare within me. A bloffed forrowe and woe, full of happinelle, that full foneth thefe dayes of my vanity into the similarede of the age of Christe, that with him at last I might reign for cuer. A precions couns tenance it is, in the light of god, that formeth with out beautie in the eyes of man: and an unipeakable treasure of ioy & gladnes; ingraven in these vestels that are but carth & athes. When Christ is the patterne, whose familitude we doe beart, who can bee discouraged under the Croffe ! Wee are afflicted on encry fide, but worth fuch a ftraite that we are thurt 1. Cor. 1.3. from hope; we are in bouertie, but not ouercome of powertie : we are perfecuted, but not fortaken wee are cast downe, but we operishe nor. Wee are trous bled in all thinges: fightings without and terrours within: but Godehavcomforterhaheabiectes, hee will comfort vs. Vhoothis hee hath predestinate vs. that we thould be like vnto his fon in al afflictions? and fo be glorified with him in the day! of honout: Thus farre we have hearde two speciall causes why we ought to reioyce in al temptations: the one, that to we learne true obedience: the other that by them

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we be made like vnto Christe. Adde yet vnto the one third cause out of the Scripture, which when you shall have learned, be bolde (dearely beloved) in all the fire of the enimies. For beholde, in the trueth of lefus Christ, I dare be your warrant, the greater are your afflictions, the liker you are vnto Christ: yea if it should happen you to fall downe into hell, Christe hath descended also : you should then be moste like him in his agonies and bloudie fweates. The third cause at this time which I will touch, is this: God fendeth vs fundry chastilements and especially that which is most grieuous of all other, the anguith of spirite, & affliction of the soules for this purpole, that we should be warned in time; how to turne vnto him, & be free from the plague when it commeth : for the judgements of God that are dayly preached ynto vs, they pearce deeperinto the hearts of the true beleevers, and the worde that they heare, it workerh mightily in the, more sharped at in their eares then a two edged sworde, it entereth through them, even to the dividing afunder of the foule, and of the fpirit, and of the joyntes, and of the marrowe, and examine all the thoughtes and 8 the intentes of the heart, fo that it is vnpoilible that any part of them should bee hidde, but they are all mi open ynto indgement, and heare the voyce of the Lorde. Then their finne is reuiued in the mideft of the their bowels, their coscience hath no rest, they feele death workinge in their heartes, and hell is before them: they fee finne on their right hande, and Saz tan on their left, shame vnder their feete, and an ul angrie ludge aboue them, the world full of deftrus dion without, and a worme gnawinge the hearth to with-

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within: the poore finner knoweth not what to doe, to hide him felf it is impossible, and to appeare it is intollerable; then, hebreaketh out into lowd cryings : O Wretched man that f am, who shall deliner me from the bodie of this death: he giveth no reft vnto his eyes, nor fleepe vnto his eyelids, vntill he finde him that is able to faue him from this wrath : in his bed by night bee feeketh him whom his foule loueth: in the streetes and open places hee inquireth after him, and after many dayes in which he can not find him, Christ the weth him selfe at the last, a perpetuall delinerer, a victorious Lion of the tribe of luda. in whom he harh strong faluation; when hee hath mourned, because of the plague that was before him, Christ will approche neare, and wipe away the teares from his eyes. This the Prophet Abacuch letseth forth in his owne person: When I hearde (fayth 0 he) the worde of God, my bellie trembled, my lips shooke Aba. 1.14 at at the voyce, rottenne feentred into my bones, and I trems bd bled in my felfe, that I might baue rest in the daye of H no rouble. Even fo (dearely beloved) it is with vs all The plagues of God, because they are pronounced of d gainst iniquitie, it maketh the childe of God to feare and tremble, that fo forefeeing the harme, he might prepare him helpe: and because of the dehe troyer, feeke without wearines vnto the Saujour s of though he hide him felfe at the firste, the wounded le pirite, and troubled hearte must needes finde him re put. A great cause of vnspeakable gladnes, though ze feeme swalowed up of pensiue forrowe. Wee are an ull of griefe, but we are chastised of the Lorde, betause we should not be condemned with the world:

THE XXMM, READING OF M. DERINGE

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him : wee lamente and weepe, but because that Christe might wipe awaye all teares from our eyes! wee are delivered vnto death for Irs vs fake, but because the life of Jesus should bee made manifest in our flethe: wee beare about in our bodies the mortification of the Lorde I Es vs; but because the life of Iefus might be manifelt also in our bodies wee have anguilhe of spirit and vexation of minde fuch as hath nor bene from the beginninge, but for this cause, that when soudaine destruction shall come vppon the carefelle worlde, wee might life vp our heades, and beholde our redemption at handel Letysthen bee bolde, and in patience possesse out foules: for thefe causes wee are nowe afflicted, that wee might receyue mercie, and finde grace to helpe in the time of neede and for this cante wee nem bleand are affraide, that after many prayers and and add fupplications, wee might bee delivered from the

It followeth in the Apostle: And being consecrate bee was maderlie authors of saluation to all them that they him. In these wordes we are taught, what fruit and commoditie we have through these bitter sufferinges of our Bandous Christe, and also by what meanes were are made partakers of it: the fruite is evernall saluation, the meanes to goo visto it is obedience: in the sittle wee learne, that all promise and hope of life; he is alone the bread of life, the water of life, the authour of life, the worde of life, the tree of life, the onely life: he that beleeueth in him hee hath everlastinge life: and hee that dwelleth

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not in him, shall see no life: but the wrath of God at abideth on him. Take holde of Christ, and take holde of life: reache foorth thine hande to any other thinge, and thou reachest vnto vanitie, which cannot helpe. Looke not for life, but where it dwelleth : in the fleshe of Christe alone there it rested. Death hath reigned in all the worlde beside, and led euerie creature into bondage. If thou looke vnto the heavens, there is but vexation and anguithe: if thou looke vnto the earth, there is but darkneffe and forrowe : if thou call vnto Abraham, hee knoweth thee not: if thou cry vppon Angels, they can not helpe thee: if thou looke vnto thy workes, they are all vincleane: if thou truste in thy prayers, the Lorde hath no pleasure in them: call for the helpe of al creatures, they are subject to vanity: ther is no life but in Christe alone. The Elders, the Angels, the beaftes, and all creatures, they give this honor vnto Christe: Saluation is of him that sitteth vpon the throne, and of the Lambe, and altogether they crye, Amen. And if all the creatures which yet are excellent good, are not of power to give any piece of this life: then what shall wee thinke of those people, enimies to Goo, and murderers of his Sainctes, which so long have made vs beleeve, that they have life in them felues? that they can forgive vs our sinnes for yeares, euen as they will, manie or fewe: that they can make facrifices propitiatorie for vs: that they can purge vs by purgatorie fiers, that their pilgrimages, their pardons, their vowes, their holy orders, and such other spiritual drunkennesse of their sick braines, that these be auayla406 THE XXIIIL READING OF M. DERINGE

Col. 3.3.4.

ble to purchase life. If they will not bee reclaimed, let vs rest in the counsels of our God, and saye with Iohn: He that burteth, let him burt still, and bee that is filthie, let him be filthy ftill. It is inough for vs, that Christis our life, that our life is hidde with Christe in God: when Christ which is our life shal appeare, then shall wee also appeare with him in glorie. Nowe while we are in the dayes of our pilgrimage, the way that we must walke vnto this life in Christ, is to be obedient ynto his will. What soeuer be the way that he will shewe vs and bidde vs walke in it: let vs neither decline to the right hande, nor to the lefte, but goe forwarde in the fame. Wee are not to looke into the worlde, howe our fathers before vs haue walked. Our iniquities, and the iniquities of our fathers shall be bounde togither. If wee be partakers of their euil doings. If we goe after Baalims, which our fathers have taught vs, we shalbe fedde with the wormwood which our fathers have eaten. The gouvernment of the church is vpo the shoulders of Christ: he giveth vs the lawes, by which we liue:he ruleth alone in the house of Iacob:his voice must be followed. We may not nowe every one fay, we have a vision, we have a dreame: God hath spoken by his sonne, and charged all to heare him. We may not boaft our selves of Saint or Angel, to hearken to new doctrines which wee haue not learned: for God hath not put in Subjection vnto Angels, these dayes of the Gospell, in which wee are; but vnto Christ, who is made the head of his people, & all things are in subjection under his feete : to that this is the way we have to walke: Christ is our Lord

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let vs receive his lawes: hee is our mayster, let vs. followe his rules: he is our Apostle, let vs here his Gospell. Let vs obey in all things, and wee shalbe established. This is the glorie that God hath given vnto his Son: he is our lawgiuer, we have no other. If wee will leave the stubbernnesse of our owne heartes, and obey him: as life is in him, fo we shall furely liue: for the Lord hath not as great pleafure in burnt offerings and facrifices, as when the voice of the Lord is obeyed. It is an euerlastinge trueth, That to obey, is better then facrifice: and to hearken, is better then the fat of Rams : for to disobey, is as the fin of witchcraft: and to chaunge the law that is fet before vs, this is wickednelle and idolatrie. Let vs not bee wife in our owne conceites, to frame God a religion, such as wee will. This is to drawe iniquitie with cordes of vanitie, and to pull sinne after vs, as with cart ropes. A just recompence of such weary labours, when God shall fay vnto vs : Who hath required these things at your hands? Let vs then followe so as wee be called, and bringe into captiuitie euerie thought of man to the obedience of Christe, And the Lorde our God for his Christes fake, give vnto vs heartes ful of humilitie, that we may thinke him wifest, and rest in his decrees: that we be neuer spoiled through vaine Philosophie, and the traditions of men, but harken vnto him, who is onely wife, that at the last wee may live with him, who hath alone immortalitie, and shall fill vs with his glorie for euermore. Which times, the Lorde God bringe speedily vpon vs, and finishe the dayes of finne, for his mercies fake, that wee may enter into the heavens, whether Christe is gone before vs Dda

and reigne with him for euer, who is our onely Sauiour: to whom with the Father & the holy ghoft, three persons and one God, be all honour and glorie, worlde without ende. Amen.

The xxv. Letture, ppon the 10.

10 And is called of God an highe priest after the order of Melchisedech.

11 Of whom wee have many thinges to fay, which are hard to be uttered, because ye are dull of hearing.

12 For, when as concerning the time, ye ought to be teachers, yet have ye neede again that we teach you what are the first principles of the word of God: and are become such as have need of milk, & not of strong meat.

13 For enerie one that vieth milke, is inexpert in the word of righteon inesse: for he is a childe.

1.4 But stronge meate belongeth to them that are of age, which through long custome haue their Wittes exercised to discerne both good and cuill.

E haue hearde before, what comparifon the Apostle hath made betweene
Christ and Aaron: and howe the excellencie of Christ is incomparable aboue him in
all workes of the priesthoode, and our benefite by
him vnspeakablie greater, as of whom alone is all
saluation. The conclusion of the same disputation,
is added now in the 10. verse: And he is called of God,
an high priest after the order of Melchisedech: which
wordes doe conclude in short summe, all that hath
bin spoken: first, that Christ is our priest, and hath
therefore the name of the high Priest given him.

Secondlie, what kinde of priesthood hee hath; not Aarons, for, for it Aaron himselfe was sufficient & appointed of God: but another spiritual priesthod, after the order of Mclchisedech. Thirdly, that vnto this priesthood hee was called of God: to this sense and meaninge, the wordes are plainly fet downe in this tenth verse, as you have heard, of all which wee haue spoken alreadie. Nowe, because this priesthod of Christ, after the order of Melehisedech, was not well vnderstood, what kinde of priesthood it should be, of what vertue and grace: therefore the Apostle meaneth more at large to speake of this, that they might vnderstand it, as his maner is often to make exhortation to stirre vp their dull spirits, least they should heare in vaine: so herein the eleventh verse, and after followinge, he maketh a longe digression vnto the beginning of the vii.chapter, both to persuade them to holde a good vnderstanding of all that hath been spoken, and to prepare them more diligently to other thinges, that thould bee taught, that so they might all glorifie God, in good wifedome and knowledge of the mysterie of his will. And this exhortation he beginneth thus : Of whome we have many things to fay, which are hard to be declared, because you bee dull of bearing. Here, first the Apostle, the more to stirre them vp diligently to learn this mysterie of Melchisedech, how hee was a figure of our Saujour Christ, and the priesthood of Christ was represented in him: he faith first, that the matter is harde and difficult to be declared, and therefore requireth great heede & diligence. This place (dearely beloued) let vs learne well, for it hath manie good instructions in it ; it is harde faith the Apostle, Dd

Apostle, & therfore you must adde more diligence to it. Here first we learne a good cause, why it pleafed God to leave places in Scripture hard to vnderstand, like as other places are easie, for as the easinesse is because none should be discouraged, but all learne: fo the hardnesse is because none should bee negligent and carelesse : and herein, the Lord hath dealt also mercifully with vs: for seeing all carelesnelle in reading his word, in which his wifedome is reuealed, is the taking of his name in vain: our own profite doeth nowe make vs take more heed of this finne : for we can not vindetstand or be edified by it, bur with our care and diligence, for so the Apostle here exhorteth his brethren: the thing is harde and difficult wherof we speake, therfore marke it more carefully, & give greater heed to vnderstäding: this then is a good cause why the scripture is hard, even that we should put farre from ys, all idle fluggishe thoughtes, and prepare our selues with a good conscience, & great diligence, as oft as either we heare or read the fame; and why should it not bee so? is there any knowledge & wisdome learned, but by labour & diligence? to plowe thy fielde, to drefle thy vineyard, to keepe thy cattel, to buyld thy house, to euery worke hath not god appointed care & trauel? no otherwise hath God dealt with his worde. The papifts not knowing this, or elfe diffembling it, they haue tolde vs an other cause why the Scripture is hard, and that is, that either we should not at al prefume to read it, or if we do read it, yet we should not presume of any understanding of it, otherwise then the church of Rome hath taught vs. I doe not speak one word vntruely of them, not one of them; but this

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this day they will confesse it. This they teache. The scripture is hard, therfore every man must not read it: and if any do read it, yet he must vnderstand it after the interpretation of the church of Rome. Here (I befeech you) cofider it diligently, & tel me whether in such doctrine there be any reason, trueth, or godlines: we have a cotrouerfie with these me, whether the church of Rome be the church of Christ, or of Antichrist: the cause must be tried by the scriptures: is it any reason now for them to challendge, that wee must beleeve the scripture, accordinge to their interpretations? is not this to make them Iudges of their owne cause? when the Apostle bad vs Try the spirites, whether they be of God or no: meant he 1. Ioh.4.1. (trowe you) we should trie them accordinge to the testimony of the church of Rome? when the men of Thesalonica tried the apostles doctrine, whether it Ade, 17,11, were true or no: asked they the judgement of the church of Rome? Surely (dearly beloued) all this is but childish folly: which of vs euer heard of any me who would be judges in their owne cause, except those of who it is laid; afke my fellow if I be a theefe: and belide this their vnreasonable talke, have they any truth in their words? was there euer true & iuft man that claimed this maner of trial? is it not confessed & agreed vpo among al me, that truth seketh no corners? & why runne they for defence to their own dark home, & feare the open judgement of all men? Learne of our Sa. Christ, who is trueth it felf, faith he not: If I should beare witnesse of my Selfe, my Iohn 5.31. witneffe were not true: & again: If f bonor my felf,mine Iohn, 8.54. benour is nothinge worth : then, if belide the wordes of his owne mouth, who was the sonne of Dauid,

he had had no testimonie, hee could have bene no true prophet: but therfore he was true, because his heavenly Father bare witnesse to him, both in his glorious voice, and in the affured testimonie of the law and the prophets, and in all his miracles, which made it manifest that he was the sonne of God. It thus our Saujour Christ confirmed his credite vnto men, and offered him felfe to bee tried by the scriptures: what proude people are these, & what proud words are in their mouthes, that would have no triall of their doings, but the censure and judgement of their owne mouthes ? Againe, this vnreasonable and vntrue speach, that the church of Rome onely must expound the scriptures, because they be hard: is there any godline fle at all in fo faying? is it not taught vs many times that if we love, feare, honor, ferue God, we must obey his worde, keepe his ordinances, make all his lawes the rule of our life? how then doe they love god, or what godlineffe is in the, that give not gods worde credit in it selfe, but make the trueth of it to stand wpon their own vnderstanding? This nowe we knowe: the hardnesse of scripture is not, that we should absteine from reading & hearing it, nor because we should trust the interpretation of the church of Rome, but because we shold with great & earnest affection, applie our studie, and pray vnto God to lighten our mindes, that we may be taught of his spirit. Now further let vs consider yer these wordes of the Apostle, Because you be emill of hearing, not onely (as I have faid) they teache vs, because of the hardnesse of the scripture, to take more heed vnto it: but also verie plainly and manifestly they teach vs, by what meanes the scripture bc-

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becommeth harde vnto vs, that is, through our dul hearing. And whosoeuer he be, to whom the scripture is harde, let him accuse his owne dulnesse : and who foeuer blameth the scripture in this behalfe, he blameth him selfe, both of slowe eares, and of a faithleffe heart; for, is there any thing more plaine then these wordes? therfore it is hard, because you be dull of hearing. Take away from the man a deafe. eare and a carelette minde, & thou hast taken from the scripture all obscuritie and darknesse: leave the man in his negligent minde, and thou makest the scriptures, as harde as any darke speech, or riddle; and I befeech you, the more to confirme your faith in this perfuafion, mark how often in the scriptures this is taught vs: that nothing maketh the scripture harde, but our infirmitie : our Apostle heere once Ca.4.3. taughtir before, The worde (faith he) did not profite them, because it was not mingled to them with faith. Saint Peter, whe he had faid of Paules Epiftles, that many things in them were harde to vnderstand, hee 2.Pet. 3.13. addeth: which the unlearned and the unstable doe pernert, enen as they doe all other fcripture : heere you fee againe the scripture is harde, but you see to whom, and why? to the wicked, because they are wavering minded, & will learne nothing, be it never fo plain. S. Paule also speaking of the vnderstandinge of the 1. Cor. 2, 14 mysterie of the Gospell, sayth plainlie, it is the carnall man that perceyueth not the things of God, & in deede he can neuer vnderstande them, because they be diferred spiritually. Our Saujour Christe Mar. 13.10 him felfe, being afked this question, why he spake fo darkely and in parables, he aunswereth thus: To you it is given to knowe the my sterie of the kingdome of God,

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God, but to those that are without, all thinges are done in parables: could he speak more plainly? his word is not harde vnto his children, but to straungers, to infidels, to men without God in the worlde; to those he speaketh darkly: then (dearely beloued) this case being so cleare, let vs be bolde to say to all that accuse the word of God of hardnesse, as S. Paul hath fay de before vs : If the goffell be yet hid then isit hid to those that perishe, in whom the God of this worlde bath blinded their unbeleening mindes, that the light of

2.Cor.4.4.

vnto their feete, and a light vnto their steps : it is Prouer, 14.6 not harde, but as Salomon faieth, It is enfie to him. that will understand : he is a scorner that seeketh it and

Deut. 10. 10 can not finde it. Moles faieth: This commanudement which I commaund thee this day, it is not hid from thee, nor farre of it is very neare unto thee even in thy mouth

the glorious goffell of Christ (hould not thine upon them:

for otherwise, the secrets of the Lord is reuealed to

those that feare him, and his worde is a lanterne

and in thy heart to doe it. The Prophet Ofe fayeth of the judgementes of God vnto his people, that they were as the morning light. And the Lorde layeth by Efai. 45.19. the Prophet Efay: I have not fokenin fecret, nor in a

place of darknesse in the earth : I said not in vaine to the house of Iacob : Seeke yeme. And if thus the doctrine of faluation were preached, while yet the people were taught by fignes & figures, how clere is it now fince the fun of righteoufnes hath thined in perfect light? what wrong is it to fay ftill, the fcriptures are hard,&to make them to be Sphynx his ridles, or the windinge oracles of Apollo, which are the cleare words of the liuing God ? I appeale to your own cosciences, al that have experience, whether have you

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found fuch hardnes in scripture:or whether do you eafily fee how we are faued in Iefus Christ, & what obedience we owe again vnto God. I am fure, there is none of you, that with a fingle heart haue come to read the scripture, that were euer driven backe with any hardnes of it. Howe is it then, & why doe the papifts still cry out of the hardnes of the worde? why fee they not this eafinesse as well as we? fure, I will tel you, & the Lorde is witnesse, howe I tell you true. Those men, they have come neare unto God With their mouth, & honored them with their lippes, but Efa. 19.10. their harts have bin far fro him: other have worshipped Mat. 15.8. God in vaine, teaching dostrines which were precepts of men: and for this cause god hath couered them with a spirit of slumber, and hath shut vp their eyes: and the gospell is vnto them, as the wordes of a booke that is fealed: fo that, whether they bee learned or vnlearned, they can read nothing. This is the great and hidden cause: their sins have found them our, and Gods judgements have blinded them. Another cause, and that I tolde you before, is, because they would leade vs blindfold after the church of Rome: and this cause I make not of mine owne head, them felues (as I saide) will confesse it. For this is a solemne decree in their late generall counsell of Trident, the 4. fession, the 2. canon: that it belongeth to their holy mother church, to judge of the fenfe, and interpretation of the scripture: neither must we presume to leave those interpretations, although they were fuch as were neuer meete to bee openlie taught & published. And their great doctour Hofhus faith thus : If we have the interpretation of the church of Rome, although wee see not howe it can agree,

THE XXV. READING OF M. DERINGE 416

agree with the wordes of the texte, yet we must beleeue it. But are not these (think you) vnreasonable wordes? if they be not, examine moe of their witnesses, and at last you shall finde it and confesse it, that hey are not onely vnreasonable, but exceeding shameles men, while they holde this: that the scripture is hard, and to be vinderstood after the church of Rome: for thus they have termed the scripture, Illiricus, in dead ynke, athing without life, a dambe indge, ano le normacon- of waxe, a blacke gofpell, ynken dininitie: thele & fuch

other wordes are witnesses against them to all the

world: and their owne bookes are extant: and with

what spirit then have these men spoken? surely, not

Salomon, who fay: The lawe of the Lorde is perfect, and converteth foules : it gineth to the simple sharpenesse 1

wilii. Sleyd.li.23. Kemp,in exam.concil. Trident. with the spirit of the father Dauid, or of his sonne feff.4.can.1.

Pfal. 19.7. Pro.1.4.

of witt, and to the children knowledge and discretion: nor with the spirit of Paule, that sayeth: All scrip-2, Tim. 1.16. ture is inspired of God, and is profitable to reproone, correct, instruct, and to make a godly man perfect to eneris good worke: this is not to call the scripture a waxen nose, or ynken divinity, but these speches are much more agreeable to the spirit of the olde heretiques, which faid, the prophecies were dreames. But to let their vncomely speeches goe, and to come againe to our purpose. They cry out still, that the interpretations of the church of Rome are the lense of the scripture. And would you not nowe thinke, that thele interpretations of the Romaine church, were marueilous wife, graue, mystical, seeing they would have all the worlde thus to reuerence them? See therfore what they are, and judge: I will alledge vnto you some of them, in the weightiest matters of faith. 600496

faith. You are wife, judge what I say: these are their most learned expositions of all other, in which they ble boaft not a little. Christ fayth: Thou art Peter, and vitupon this rocke will I builde my church: ergo, the Pope it, is head of the church? howe groweth this concluing fion? forfooth thus: if vpon this rocke Christ will build his church, then vpon Peter, for Peter fignifieth that rocke. If vpon Peter, then vpon Peters fuc- Cuan, ad cessour: for the trueth doeth cleane vnto the chaire, Boamos. and Peter maketh his successour inheritour of all Epista. Diffi.40. his goodnes. If to Peters fuccessour, then to the Non nosis Pope, for Peter was Bilhop of Rome. And if the glosa. church be built vppon Peter, then Peter was chiefe of all other, and so the Pope is head of the church: if these collections be not theirs, let me be reproued as a flaunderer: if they be theirs, then bee you wife to viderstand what their religion is : for all these collections are vtterly vntrue. It is vntrue that: Pe-

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our Sauiour Chrift him felfe fayth, He that heareth Mat,7.24. my wordes and perfourmeth them, he buildeth upon the

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rocke. It is vntrue, that what faith Peter had, the fame must be left to Peters successour: for Scribes and Pharifeis, buyers and fellers, succeeded Moses and Aaron. It is vntrue, that Peter was Bilhop of Rome: for he was the Apostle of circucision, therefore it was vtterly vnlawfull for him, to be a Bishop among the Gentiles. Againe, they reason thus: The Apostles say to Christe: Lorde beholde, beere are two swordes: therefore the pope hath both ciuill and ecclesiasticall gouvernement: might they not better

haue reasoned, when Peter would have vsed one

sworde, Christ commaunded him to put it vp, ther-

ter is that rocke you which the church is built: for

fore no fuch fword at all belongeth to him. Again, they fay: Christ promiseth to his Apostles, the com-

forter which shall teach them all trueth, therefore the church of Rome cannot erre: howe bring they

all the Apostles to the Pope of Rome? how doe they

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drawe it that was spoken in Hierusalem, two thoufande mile out of Italy, that it was ment only of the Citic of Rome? Againe, they fave, the finne against the holy ghost, shall neuer be pardoned, neyther in this world, nor in the world to come : Ergo, there is a purgatorie: fuch are their proofes in their greatest mysteries. And is not this (trowe you) a miserable doctrine, which hath no plaine and direct scripture, but by fuch wrested and strange exposition can onlie be proued? and this I speake of their best expositions, which to this day they hold & reuerence: but infinite other expositions they have, and in times of greatest account, for they are written in their masse bookes, their portesses, their pontificals, their legends, their decrees, their councels, their lawes, that you may be fure they were expositions of general cofent & greatest force, howfoeuer now fome would diffemble them : and thefe are fuch expositions, as I affure you, and I befeech you to beleeue it for before the living God, you shall finde it one day true : the mad men in bedlem can not speake more foolishly: they reason thus: Peter drewe his sworde and cut off Malchus eare, therfore the Pope is head of the Church. The world was fluished in seuen dayes, therfore none must marrie within seuen degrees of kinred. God made two great lightes, the Sunne & the Moone, therfore as much as the Sunne is brighter then the Moone, so much the Pope is grea-

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greater then the Emperour. The prophet faieth, be- Pars, tit, az hold the face of thine anointed: thus, faith the pon- Cap. 5. tificall, is a Bithops prayer ouer the popes legat, whé he kneeleth before the Altar. Beholde I fende my 31.4.10 mellenger to prepare thy way before thy face, fayth God by his Prophete Esaie: the Pontificall vseth this as a prophesic fulfilled, when the Popes legate meeteth the Emperour, to receyue him into anie citie. I haue found Dauid my seruaunt, and annointed him with holy oyle. My loue is beautiful among the daughters of Hierusale. This they applie to Kings and Queenes when the cleargie receyue them personally into their Churches. The propher fayeth: fprinkle me Lorde with yfope, and I thalbe clean: that they applie to the priest sprinkling with holie water. Lift vp your head, O ye gates: and yee euerlasting dores lift vp your selues: that is, when the Clarke openeth the church doore for the priest to come in with the crosse on palme sunday. Tenne thousand such applications and expositions are in their bookes, such (I saye) as I thinke no bedlem man could deuise more vaine & foolishe. Nowe, if any of them be ashamed of these doings, I pray god that shame may bee the triall of their countenance, which testifieth against them, and so bee in them a good colour of repentance: if they will not be ashamed, then the wrath of the Lord is not turned away but his hand is stretched out still, till he make their madnesse knowen vnto all the worlde, and make them a hissing among his people, who have so prophaned his word of life. And thus much touching the hardnesse of the scripture, which the Apostle

heere speaketh of. It followeth in the Apostle:

For wheras considering the time you ought to be teachers, yet have you neede again that we teach you the first principles of the worde of God, and are become fuch as have need of milke of not strong meat: this is the cause why the Apostle said, they were slowe of hearing, because they had profited no more in knowledge: a great while the gospell preached & professed among the, yet they are still so ignorant, that they know not the principles of their Christian faith. Wee haue had a great while the gospell preached, wee might haue bin by this time doctours, if we would have learned (I say not every day, or weeke, or moneth) but everie yeare a little: and what a shame is it for vs, if yet we be ignorant in the principles of fayth. How manie fermons haue we heard, or read in vaine? howe many times have wee made the fower to fowe his feede in the high wayes, or among the thornes and stones? If in xv. yeares we be scarce past our A. b. c. when doe wee hope that the fecretes of the worde shalbe reuealed vnto vs? Are so many yeares so smal a portion of our life, that we may give them to vanitie and learne nothing? the Lord graunt that we may looke better vnto our sclues: and seeing euery day taketh away parte of our life, and maketh this earthlie tabernacle more to corrupt, let euery day bring increase of knowledge, and adde to our life, that when our course is run, our faith may be kept, and we may finde the crown of righteoufnes, which God hath laid vp for those that be wife of heart. Or if this counsel of the Apostle will not persuade vs, but by leafure in xv. yeares to come wee will learne hereafter, I assure you, our graves will meete manie of vs in our wayes, while we are yet dull in learning: and

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and when then shalbe the time in which we wil enioy our knowledge? Let vs looke therefore to our selves, for I am afraid this tharpe rebuke of the Apostle, is as iust against vs, as it was against themiand it must needes make vs at last ashamed, except it make vs in time repent our fluggishnes. And heere by the way, I befeech you to marke well this place, to fee the difference of the spirit of trueth, and the spirit of errour. The Apostle checketh the people, because they be so dull of hearing, that the worde of God is harde vnto them, which ought to be most familiar and easie. He rebuketh them of ignorance, that in fo longe time they have not learned to bee doctours in Christianitie, able to teache others. He threateneth them, that if this great finne be not a. mended, let them looke for no other, but that vengeance and wrath shalbe a recompence vnto them. Thus the Apostle sayth: but what saith the false apostolicall man, the pope of Rome? forfooth, hee prayfeth them of great modestie, that will not pretume to read the scripture as those which are darke and obscure writings : he alloweth well of learning nothing, and after many yeares, to be neuer the wifer: for ignorance (faith he) is the mother of deuotion. He bleffed the men that have no wisedome in them, and though they know not howe to give accompt of their faith: yet hee biddeth them beleeue as the church beleeueth, & they shalbe faued. Can any thing be more contrarie to other, then the apoftles doctrine is contrarie to this? why then doe we not yet cast him off for shame, and bid, fye vpon the beaft, that fpeaketh so presumptuously against the worde of God? let him and his foolishnes perish totogirher: but let vs learn the knowledge of the lord. It followeth: For every one that weeth milke, is inexpert of the word of righteou fne ffe, for he is a babe. The Apostle before, prouoked them to diligence : firste, because otherwise the scripture would bee hard vnto them. Again, because it was ashame, after so long time to have profited so little. Nowe, he exhorteth them by shewing the great hurt which shalbe vnto them by their ignorance and rudenesse: and fayth, that while they are such, they can neuer knowe the pretious and hid treasure of righteousnesse, which Christ hath given onely to those that are wife, and haue learned his bleffed Gospell. For better vnderstanding of this, you muste knowe this figurative speach of the Apostle, of milke and stronge meate: by milke, he meaneth the generall principles of do-Ctrine, as him felfe after declareth, as of repentance, of faith in Christ, of baptisme, of the resurrection, and fuch like, fet out briefely in generall termes, & according to the capacitic of children, with which they are prepared to the kingdome of heaven, and must still growe vp in more vnderstanding, till they doe fee with all the fainctes, the heigth, the deapth, the length, the breadth of gods vnsearchable goodnesse in Iesu Christ, which the Apostle calleth heere the word of righteousnes. Now, if we will abide still in our first instruction, & when gray hayres shalbe mingled with our blacke, yet then still wee will bee children in understanding, the Apostles words shalbe instified in vs, wee are not meete disciples of the excellent knowledge of the gospell: for hee that is Rill at his milke, hath not yet talted of the worde of righteousnesse, which is strong meate. And it follow-

The 26. Lecture, vpo the 13. 6 14.

verses, before mentioned, and so forth vpon the 1. and 2. verse of the fixth Chapter.

13 For every one that vieth milke, is inexpert in the worde of righteen snelle: for he is a childe.

14 But frong meate belongeth to them that are of age, which through long custome have their witts exercised, to discerne both good and enill.

THerfore, leavings the doctrine of the beginning of Christ, let us be led forward unto perfection, not laying agains the foundation of repentaunce from dead works, and of faith toward God.

of the doctrine of baptisme, & laying on of hands, & of the resurrection fro the dead, & of eternal indement.

E haue hearde alreadie, what reprehension the Apostle hath hitherto made, of the slacknesse of the people, in learning the mysteries of Gods worde. First, because they haue bene so carelesse, that they haue E e 2 made

made the word harde vnto them, that they can not vnderstande it : where I tolde you, that who socuer he be that accuseth the scripture of hardnesse, the Apostle cocludeth against him, that he hath a hard and dull heart. Secondarily, hee rebuketh them in respect of the time, which hath bin so long, that they might nowe have taught other, yet they need to be taught them selves, yea even the beginnings. And heere I wishe vs to looke well vnto our selues: for all men knowe howe long the time hath bin, in which the gospell hath bin preached vnto vs, and howe litle we have profited, God knoweth. Thirdlie, he blameth them for their flacknesse, because by it they spoile themselves of a great treasure : for while they be thus rude and ignorant, the worde of righteousnesse, that is, perfect knowledge can neuer be taught vnto them, neither can they be partakers of the excellent knowledge of the golpel of Christ: but it is veterlie impossible, euen as it is for children to eate stronge meate. Then hee sheweth who bee stronge, even those that have their wisedome perfect, so that they can judge betweene good & euill.

To this purpose are these last wordes of the Apossile: Every one that vieth milke, is inexpert of the word of righteousnesses, for the perfect, which through longe custome have their wittes exercised to discerne good and evill. Firste, wee have here to learne this principle of Christianitie: he that is rude and ignoraunt, can not apprehende the excellent knowledge of the Gospell of Christe: that is, he that can say no more but this: I beleeve in one God: we must repent vs of sinne: wee are saved by faith: we must worshippe God in spirit and

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trueth: we are baptifed in the name of the Father, the Sonne, and the holy Ghost: we beleeue the refurrection of our bodies : we looke for eternall life: and fuch like confessions in general words: though where this is cofessed with a single heart, & a mind willing to learne more: God may and will, for his Christes sake, accept it vnto saluation: yet wee that haue received of the Lorde, both time, and abilitie, ought more exactly to vinderstand: if we will not be despisers of the manifolde graces of God: as for example, the childe is taught, that there is but one God aboue all, and to worship him alone, whom he confesseth in three distinct persons, the Father, the Sonne, and the holy Ghost. Surely, a yong Christian man, which with this faith should humble himselfe before God, and crye: Our father, which art in beauen: no doubt, God would heare his prayer: yet notwithstanding, seeing this mysterie is not onelie taught in general termes, but is fer out also in more particular pointes, in knowledge of all, wee multe looke for the fulnelle of our comfort, and reioycing that nowe we have in God. Thou fayeft, I beleeue in God the father almightie : thou fayest wel, and it is a holy confession, if thou have hearde no more, but if thou hast also learned, that God is a spirit, not of the nature of man, not like vnto the idols of the Gentiles, not like vnto any creature that thou haft heard or feene : but a nature of maiestie & glorie, incomprehensible and about the thoughtes of man: then thou oughtest heere to exercise thy senfes with wife meditations, howe great and glorious the Lorde is, whom thine eye can not fee, thine heart can not conceyue, no creature in Heauen or Ee 3

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earth can resemble vinto thee: fo thou shalt learne obedience : to fay vnto thy fenfes, and vnto thy naturall heart, what have I to doc with you? All carnal cogitations and thoughtes of man, be they never fo high, of Kinges and Emperours, of golde and precious stones, they are vile and filthy to cary into heauen: if thine imaginations wil resemble them to the God of glorie, thou doeft but fill thy foule with corruption and rottennelle: thy fleshly thoughtes shal breede an vibeleeuing heart, and thou shalt be the foole which fearcheth the maieftie, till he be ouerwhelmed of the glorie: for thy God is a spirite, and in spirit and faith thou canst onely see him. Thou Thalt nowe have and detelt the Idoll & idoll maker. which have fashioned thy God like vnto an olde man, with a gray beard, which have made him fitte as in a chaire of estate, & given him Angels in gold and filuer and flaming fire to fire about him : this is fliame about all shames. To fay vnto the king, thou art a flaue; and vnto the Nobles of the earth, ye are villaines: they be words of honour in comparison of this vnfpeakable facrilege, to fay vnto God, thou art like a man. Againe, when thou faiest, thou beleuest in the father, the sonne, and the holie ghost, thou faiest wel, & acknowleding in thine hart three persons & one God, in a mysterie which thou canst not expresse, thy faith is accepted. But when thou hearest, the father to be ealled the God of all grace. the authour of life, beeing and mouing: when thou hearest the Sonne called the shininge brightnesse, and ingrauen fourme of the Father, of whose fulnesse we receyue all increase of grace: when thou hearest the holy ghost called the Comforter, the Spiè

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fpirit of fanctification, the pledge of thine election: when thou hearest that the Father hath eternally begotten his sonne: the sonne eternally begotten of the father: the holy ghost eternally proceding from them both: in all this, shall wee learne nothing for more cleare knowlege of our faith? shal we not here confesse, the person of the father to bee the beginning and founteine of all goodnes, glorie, life, and immortalitie, that we our felues and whatfocuer is vnto vs happie and bleffed, all is onely of his free gracie and mercie? shall we not confesse that truely and naturally he is the father: and because hee hath eternally begotten his sonne, that his sonne is one God with him without beginninge? and shall wee not humble out foules, faithfully to beleeue this, and never to fearch or inquire of, how it is? for our vaine and corruptible hearts, how can thei fee eternall and euerlasting things? And because the sonne is the image of his Father, shall wee not learne that we knowe nothing of God, nothing at all of his nature, godhead, maiestie, working, will, power, honour, life, and continuaunce for euer? nothing (I (ay) but what we have seene & heard in Christ his fonne: for he is the shining brightnesse of his glory. What have I to doe with men, or with the children of men? what counfell can mine owne hearte minister vnto me, I must robbe the sonne of God of his honour: or I must confesse I knowe nothing of God, but in him only. Againe, if of his fulnesse wee receive, we have no fellow hip with god: but in him all grace, mercie, life, & immortalitie: to him it belongeth, of him wee haue it, and for his fake it is given vnto vs. So likewife, when the spirite is sayde

to be our comforter, to proceede from the Father & the Sonne: we confelle he is one in nature and godhead with the Father and the Sonne, in personall fubstance, proceeding eternally from them both; and because eternally, therefore incomprehensibly, which we beleeve in faith, and will not fearche by reason: onely we waite and reioyce in hope, til God strengthen our eyes to see his Maiestie : and then our heartes shalbe wife to comprehende this distinction of the person: Nowe, this spirit beinge our comforter, we acknowledge that it is the person of the holy Ghost, which putterh his grace into our heartes, to make vs wife, faithfull, holy, and fo fealeth vnto ys in full affurance, our inheritance that is in Iefu Chrift, according to the free purpole, and good will of God his father. Befides all this, to confelle the humanitie of our Saujour Christ, howe in his owne person he hath borne the punishment of our finnes, and ouercome the dinell, who helde vs in bondage: howe he hath fanctified our nature in him felfe, and made it meete to stande before the presence of God, onely by fayth, freely guinge vs his bleffings. Thefe and many other things taught ws in the scripture, to our exceeding comfort, that wee neglecte them, and learne onlie the confession of Children? I beleeue in God the father, God the Sonne, and God the holy Ghoft, three perfons and one God: Sure if wee will doe thus, I fee no other, but that the little children through Gods infinite mercie, shall bee faued, in the litle knowledge that they have learned: and wee by his just judgmentes worthy to bee condemned, for his manifolde wifedome which we have despised. Then (dearly beloued)

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ned in the word of righteousnesse, let vs not onlie hold the general principles of our faith, but so farre also as particular pointes are taught and mentioned, let vs wisely learne them, till wee may feele in our selues good increase, to loue him, to feare him, to walke before him, with all our heart & in all the wayes which he hath appointed for vs. Now in the wordes followings, But strong mease is for the perfect, which through long cuftome have their witts exercifed to discerne betweene good & enil. Here appeareth, as I faid, who are children and who are ftrong: they are children which have not yet had triall and experience whereby they might beercoted in faith, and confirmed by knowledge against all falshod and errour: which kind of childhod, Saint Paule telleth the Ephelians, at the last we ought all to leave of, grow up in the unity of faith, of of the knowledge of the sonne of Gad, into a perfect man, or to the full measure of our age in Christ: that wee beenot alwayes children, wavering and carried about with ouerie blast of doctrine by the deceipt of men with craftineffe, which lie in waite to deceive. And as this is a plaine description of children: so, as plainly here the Apostle sheweth who are perfect men : euen those that are able, with wife fenses, to judge betweene good and euill, that is, wno have their mindes lightned with the word of God, so that they are able to trie what is acceptable and well pleasing vnto God. Nowe (dearly beloved)

if these wordes be plaine enough, give me leave to

Ephe.4.14.

beseeche you in this plaine case, as Paul beseeched the Corinthians in the like: My bretheren, bee nes 2 Cor, 14,20 children in understanding : be children in malice, but in

THE XXVI. READING OF M. DERINGE

fandinge bee of perfect age: and if you fee the plaine and manifest meaninge of the scripture, what it is, be wife, and beleeue it: and confesse this, that wee ought to be learned in Gods worde, so that we have good grounde of our faith, and bee able to confute fal hood. As now in our own dayes, we fee the pope claimeth authority that he can dispense against the worde of God : but if our wittes be exercised in the knowledge of the word of trueth, we doe fee where the fixe tribes of Ifrael doe curse such presumption.

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In the xxvi, of Deutero, vpon Mount Eball, Ruben, Gad, Asher, Zebulon, Dan & Nepthalim, they pronounce a dertee : Curfed be he that confirmeth not all the wordes of this booke, and all the people shall fay, Amen. If to confirme and ratifie, be not to repeale or give contraried fpensation, then all the Israel of the Lord must accurse his blasphemie, that will dispenseagainst the word of god:we see, the pope vieth a triple crowne, and chalengeth honour aboue Emperours & Kinges: but if we have learned the commaundement of Christ, and are lightened by it, to judge betwene good and euill: when Christ sayth,

Antichristian pride,

Luke. 22.25. Kings of the nations reigne over them and their rulers are called grations Lordes : but it shall not bee so amonge you: we must needs knowe the Popes pride is intollerable, which taketh such honour vnto him felfe. We fee howe they crye against vs : The Church, the charch: & make vs beleeve that they are the church and they cannot erre : but if we bee exercised in the scripture, to discerne betweene trueth and falshod, we knowe that Christ hath built his church vppon the rocke, which rocke is not Peter and his succesfours in Rome (as the pope expoundeth it) but our Sais,

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n Saujour Christ fayth, He that heareth his worde and Matt.7.24. obeyeth it, he is the wife man that buildeth uppon the Matt. 16.18, rocke, and neyther stormes, nor tempestes, nor the gates of Hell shall prevaile against that building : and S. Paule fayth, The foundation or rocke upon which we be built, Iphe. 2. 40. is the doctrine of the Apostles and Prophetes. And who foeuer commeth vnto vs, & bringeth not that doctrine, though they fave they bee Apostles, yet they bee lyers: and though they fave they bee the church, yet they are an affembly of theeues & murtherers. Let vs then be wife at the last : it is not ighorance, it is perfect knowledge: it is not infancie, it is ripe vinderstanding, that must commend vs vnto God. And marke it well, that you may knowe what God requireth of vs. That which is here trans flated, long custome, the Apostle calleth it echir, that is, a knowledge with long studie & practise learned, as lawe in the Judge or counfeller, as phyfick in the

learned expert Phylician, fo must divinitie be in vs.

Agayne, he fayeth : We must have our fenfes exer-

eifed: it is not enough to knowe, nor to knowe much, but wee must bringe the practife of it in our life, neither concealinge our knowledge, nor withholding our obedience, but with minde and bodie tellifyinge our fayth, till experience teache vs, that Gods spirit hath the victorie in vs. Lastly, he sayeth: We must be able to indge betweene good and enill, or as Sainct Paule termeth it, able to trie the difference Roma 2.18. of thinges one from another: that is, that wee may know how to discerne betweene Gods wisedome, & mans vaine inventions: betweene trueth and fallehoode: betweene vertue and vice: not as the manner of some is, that still bee babes, and worse then

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Nowe it followeth in the fixte Chapter. Therefore leaning the dostrine of the beginnings of Christ, let
us bee led forward unto perfection, not laying again the
foundation of repensance from dead works, and of faith
towards Gad, &c. In these wordes, the Apostle firste
maketh the conclusion of his exhortation, therefore let vs leaue the beginnings, and goe forwarde
vnto perfection. In the wordes following, he sheweth by particular points what is this beginning beyonde which we must goe, that we may bee perfect,
and he numbereth foure pointes, Repentance from
dead workes, Faith towardes God, The resurrection
of the bodie, and Eternall judgement: which principles

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things,

ciples were learned and confessed of christian mens children, in the day of their confirmation, of Gentiles that came to the faith of Christe in the daye of their Baptisme: in this meaninge some thinke hee calleth these forenamed pointes, the doctrine of baptismes and laying on of handes: meaning hereby, that feeing this confession and knowledge is in ys then, when first we are received into the fellowthip of the Church, to be partakers of their myfteries, howe ought wee of all duetie to growe vnto greater knowledge and wisedome, when nowe manie yeares we have bin of the Church, and dailie taught all the counsels of God? or, it may be, that the Apostle here reciteth the manner of catechising, vsed then in Churches, for instruction of children: in which they were taught especially, these fixe principles of religion, what they are, and howe they should learne them, that is, Repentance, Faith, Baptisme, Laying on of handes, the Resurrection, and eternall judgement: which things being firste learned of them, and given vnto them in bookes, fuch as our Catechismes are, the Apostle may seme 45 to speake thus: Let vs not alwayes be beginners: 0 when we were yet children, we learned this: fince fo 4 long time hearing the word preached, and religion C more perfectly taught vs, howe shall we be blamelesse, if we learne no more? By which wordes, the C meaning of the Apostle is, to give vs no time of rest when we flould thinke we were wife inough, wee neede learne no more : but as long as God continueth our life, so long we should continue our studie, ftill to knowe more of his vnfearcheable wifedome and goodnesse. Touching the learninge of these

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things, to be milke & meat of children, I tolde you before by some examples, howe wee might vnderstande it: it is milke, to knowe these thinges in the simplicitie of the wordes: it is strong meate, to bee able to distribute them into euerie part, and applie it to our selues in our life. Repentance, whereof he first speaketh, hath here a sorrowe and purpose of amendment, as these affections can be in children, which is, to bee grieued, or weepe for a thing done, and to beware afterwarde for feare of the like: but the wife and graue man, that hath profited in the schoole of Christe, his forrowe linketh much deeper: hee remembreth by good accomptes, what thinges the Lorde hath done for him, howe hee hath bleffed him, from what prefent perilles hee hath faued him, and how againe him felf hath bene euer vnthankfull, vnworthy of the least of all Gods mercies: yea, by many speciall crimes, deseruinge wrath and anger: which thoughtes doe worke in him a troubled spirite, and pensive soule: so that, not onely teares, but the state of the whole bodie, sheweth the griefe of his minde : and not the bodie lie onely, but in all his life it worketh great care, much th praying, anger with our selves, feare, defire, zeale, punishment also, that by judging ourselves we may se prevent the judgement of God: it maketh vs detelt no our finne, and the remembrance of our finne, as in la the Acts of the Apostles, they burne their books of forceries, which were of great price & value: and as Saint Iude fayth, They hate even the coate spotted with withe sless and according to this is the amendement of their life, with all loue and desire. If they have ben extortioners, they will make restitution: if they de haue

VPON THE SIXT TO THE HEBRYES.

have bene vfurers, they will give backe increase : if they have given their hands, and knees, and members of their bodyes, to the Popishe Masse, with all 0 their strength nowe againe they will deteste, it and 9 make it knowen, they hate their first fin : this manic ner of repentance, is stronge meate of perfect men. e The second point heere spoken of, is faith towarde of God, of which, so much as may bee apprehended of n children, is called milke: as to beleeue that God the father of his greate loue, gaue his onelie begotten 11 fonne Iefu Christe, to be made man, who in his bo-10 die might fulfill all righteousnesse, & beare the pu-2 nishment of sinne, which also by the power of his at spirit he ouercame, & hath gotten eternall redempce tion, for all that that beleeve. But fo to examine this :0 faith wifely, and according to Scripture, that when 30 we finde the beginning in god the father, the work de in God the fonne, the applying and bestowing of it 20 in the holy Ghoste: and when we be wife, so to din stinguish these graces in every person, that yet wee t, divide them not, as taking away fro the one vtterc, lie, whatfoeuer especially wee give vnto the other: ie this I fay, when we have so learned, that wee see all :61 the glorie of fauing health is in god, no merit or dee, fert in man, but that without the law, the righteoufthe nelle of God is laide open vnto vs, witneffed by the in law and by the prophets, then we be perfect to feed of of this stronge meate, that faith alone instifieth. as Againe, when we know that this is the gift of God, the with whom there is no chaunge, nor thadowe of chaunge, but he is costant in his loue for euer: when the faith herof taketh boldnesse, that nether height, nor death, nor Angels, nor princi-

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palities, nor powers, nor any creature shall euer be able to remove me from the love with which God hath loued me. This affured boldnesse is the meate of the man of God, who is perfect in faith. Likewife Baptisme, the thirde thing here mentioned, the milke of it is to knowe, that by it they be fealed into the couenaunt of Gods grace and mercie, which he hath to the fathers and their children: but to know by this, howe to be baptifed into the death of Christ, that as hee is risen againe from the dead, so wee shoulde walke in newnesse of life, that is, to knowe that our Baptisme presenteth vinto vs the free forgiueneffe of our finnes, washed awaye with the bloud of Christ. While as he died and was buried for our finnes: so we also should dye vnto fin, that it have no more rule in our mortall body; and as he role againe from the dead, fo that death hath no more rule ouer him, fo we should after live in newnesse of life, offering vp vnto God our bodies & foules, who hath redeemed them, and purchased them vnto him felfe. To knowe all this according to the scripture, is the perfect knowledge of our Baptisme. Imposition of handes, that was a solemne ceremonie vied with prayer, in which it was declared, that the parties were accepted of God into his Church, accordinge to the faith of Christe. which then they professed: this was the milk which children had fead on. But to fee in it a free & bolde profession of faith, before all men to be holden, and a holy vowe, or promise, in which they bounde themselves to perpetual holinesse, by the laying on h of hands, as by a solemne othe, to have it witnessed k of the Lord they were his children, and to witnesse b

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It in them selves, they would abide the Temples of the holie Ghoste: to be short, to promise a perfourmaunce of all, what foeuer was hoped for in vs, in the day of our baptisme: this is the strong meate. And this which this day ought to be practifed, as a thinge verie profitable in the Church of God, it is miferably defaced by the Papiftes: for where it was in the Churche of God an vie, that Christian children should be taught the principles of faith, which when they had well learned, and could give a good accompt of their fayth, then in the open congregation, with prayer and layinge on of handes on their heades, they were declared to be receyued as partakers of the graces and Sacramentes of the Church: this good order the papistes have changed, and made them a facrament of confirmation, onely by the Bishop to be ministred, and by him to litle children of no knowledge, to whom hee giveth a newe Godfather or godmother, which should speake for them when they cannot fpeak for them felues. And whereas in the scripture, this hath bene ever a ceremonie, in folemne blellinges, in facrifices, in admittinge Ministers, in giving spirituall giftes, and no where vied but onelie with prayer, this order feemed base to them, that knewe no end of their owne inventions, and they would needes have crofles, tapers, oyle, mirers, furplices, &c, without which there was with them no confirmation: thus in this as in

all things, prophaning the holy ordinaunce of God.
The refurrection of the bodie, another poynte here mentioned, was for Children, that they might know their bodies should not die, as the bodies of beaker, to confume in earthe and not returne;

but that they should rife againe at the latter daye, and their owne bodies should be made immorrall: but in this also to see the glorie, what a bodie it is which hall live for ever, which shalbe made like to the body of Christ, which shalbe made able to stand in the presence and behold the glorie of god, which shalbe set free from sorrowe, care, sicknesse, death, and all advertitie. This mysterie which the Angels of God defire to beholde, when we can wifely fee it, and knowe therefore we are heere but pilgrimes & straungers: another countrie is our owne, whiche God hath made and not man, in which wee fet our heart with all the delight and pleasure of it, in this to reloyce: this the stronge meate with which the hope of the resurrection feedeth perfect men. Last of all, here is mention made of eternall judgement, which was taught to children, that they might knowe, when all bodies should arise againe, then the Lord would fet a day of his judgment, in which he would inflife and crowne with immortal glory, all his children, and cast out into darknesse and endlelle condemnation, all the wicked and reprobate. But, to to have knowledge of this judgement, that we nowe beholde in faith, howe the sonne of man shall come with maiestie, and all his holy Angelles with him: howe he shall come with a great crye, with the voyce of an Archangel, and with the blaft of the trumpet of God, that all creatures may heare his voice, to restore againe the bodies that they had confumed, so that all nations and kinteds of men, should stande at ouce before him, of which he shall make separatio on his right hande, and on his left, to fill the one with life and glorie, and put fonges ininto their mouthes, of everlafting love; and to condemne the other in hell and death, with hamefull crying and gnashing of teeth. To know this with vnspeakable comfort, and long lookinge for of all the promises of God, and with seare and trembling at all his heavie threateninges; this is thy stronge meate of eternall judgement, which the Lorde God of spirites graunt vnto vs, for his sonnes sake, who must needes be vnto vs a mercifull Judge, if we doe rest in him as in our onely Sauior. The time is past. Nowe let vs praye, &c.

The xxvij. Lecture, vponthe

& And this will we doe if God permit.

4 For it is impossible that they, which were once light and hane tasted of the heavenlie gift, and were made partakers of the holy Ghoste,

And have tasted of the good word of God, and of the

powers of the worlde to come,

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6 If they fal away, should be renued again by repetance: feeing they crucific agains to them selves the Sonne of God, and make a mocke of him.

E have heard before, the Apostles exhortation that we should goe forward, and what pointes of religion hee set downe meete for children, beyond which wee must goe, to knowe all the mysterie of God and Christe. And in these pointes heere mentioned I tolde you, as the generall knowledge of them was milke: so yet exactly out of the scripture, to vinderstand them as wee are taught, even that also it is strong meate.

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The Apostle nowe goeth forward, and fayth: And this also we will doe, if god permit, that is, by the grace of God, we will goe forwarde, we wil not be alwayes dull of hearinge, and children of vnderstandinge. These wordes are an encouragement vnto them, that they should not bee discomforted : for Go B would no doubt have mercie vppon them, to give them understanding hearts, and learned mindes, to spprehende and fee the great faluation of the Lord. Then, to the ende that they should not receive the graces of God in vain, but vie in deed al thele good giftes to their owne good benefite, hee addeth (because of the great rebellion of some, and hard harts that are not easily ledde) another reason vnto his wordes, which is full of feare and terrour, affuringe them, that the gospel canor be preached vinto them in vaine, but of force it must needes have his fruite. and be a sweete sauour vnto God in Christe, either of life vnto life, if they will beleeue and hearken; of else of death vinto death, if they will bee despisers. To this purpose, he faieth: For it is unpossible to those Which are once lightned, and have tasted the heavenlie gift, and have ben partakers of the holie ghoft, and have tafted the good word of God, and the powers of the world to come : if they fall away, that they should againe be renued by repentaunce: crucifying againe unto themfelnes the sonne of God, and makinge a mocke of him. With these wordes, no doubt, hee would shake off from them, all carelefinesse and fleshive securitie, which were funken deepe in some, & whose sluggishe dul nesse was not healed without sharpe medicines and therefore, he vieth these wordes very forceable, and tharper in deed then any two edged fword, to prick the

the conscience that was nighe seared vp.

Nowe (dearely beloued) that wee may vnderstande this Scripture, and make it vnto vs a good comforte, which might seeme otherwise a heavie threatening: let vs confider in it, thefe two thinges; firste, the purpose of the Apostle, for which he speaketh it: then, them selves what they signifie. The Apostles purpose, is. to stirre vs vp, desirouslie to heare, diligentlie to learne, wisely to increase in knowledge, and obediently to practife that we have learned: for this purpose it was firste spoken, to this ende it is nowe written: if then it have in vs this worke, and bring foorth this fruite, wee haue bene profitable hearers, and it is vnto vs, the Gospell of health, and the worde of life. Let vs then, not bee as our forefathers were, flowe of hearinge: let the worde preached be mingled vnto vs with faith : let vs vie it to the glorie of God, that knowledge may increase, and righteousnesse may abounde in our life: and for our partes it skilleth not at all, what this great and heynous sinne should bee, of which the Apostle saieth, man can neuer repent him: for be it what it will, it is none of ours. This finne is the finne of those, that have despised knowledge: but we are defirous to learne more. This finne is of the contemners of the croffe of Christe: but the delight of our life is in it. This sinne is of men, that have made the world their god, but God, whom we ferue hath had mercie vpon vs, that we account all the world but doung, to the end we may winne Christ: and therefore, what soeuer this sinne be, God himfelf beareth vs witnesse, it is none of the sins which we have committed: and where focuer they dwell, Ff:

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that are in this condemnation, their tentes and tabernacles are not neare vs. And is not this a great comfort, and a fingular light rifing (as it were) out of darkenesse: that where there are such sinnes, as euen the remembrance of them might make our bones to tremble, by their description wee knowe them, that they are farre from vs, as the East is from the Weit, so that wee neede not feare. Neyther speake I this of mine owne heade, but by good warrant of the Apostle him selfe, and by the worde of the holy Ghost: for after this heavie threatning, fayth not the Apostle to them immediately, & faith he it not to vs this day, that because we have loued Gods Sainctes, and have reioyced to glorifie his name, our state is faster knit vnto saluation, & these heavie thinges shall never come neare vnto ys ? In this perfuation of perfect hope, we may stand boldlie vnto the later ende, the scorners and despisers of whom, you shall heare more hereafter, lett them looke, and beware of vnrepentaunt sinne. And thus farr of the purpose of the Apostle, by which we being confirmed, that though we should fall through many infirmities, yet we can neuer fall away. Wee may nowe more boldlie examine the wordes, to learne as God shall instruct vs, what this sinne is ; let vs therefore come vnto the wordes. For it is vnpossible, that they which are once lightened, &c. We see here howe the Apostle setteth out the sinne against the holy Ghost, thewing who they are which commit it, what the finne is, and what ende it bringeth. But before we further examine it, I must admonish you of two contrarie faultes, which are common vnto vs, in speaking of this matter. The one is too much

much carelesnesse, the other is too much feare. Some of vs scarce having any conscience at all, or any reverence of Gods secrete judgementes, being alrogither children, and more ignoraunt then children. If at any time talke be of diuinitie, streight with carclesse heartes, and venturous tounges, they are vp with predestination, or with sinne against the holy Ghost. To these men I say: it were better for them, that they had neither tongues in their heads, nor heartes in their breastes, then that they should continue in this vnreuerende and most vngodlie vfage: for what do they else but blaspheme the eternall wisedome of God. At all his wordes we should feare and tremble: yet at his greatest mysteries, we are carelesse and mockers. The knowledge of his predestination should cast downe out proude reafon, even to the grounde, to confelle before him, that all his judgementes are vnfearcheable, and all his wayes are past findinge out; yet wee like fooles, who though we were braide in a morter, yet would not our foolishnesse departe from vs : so foolishlie we examine the high judgementes of God, to make them agreeable to our blockish reason. Likewise, the sinne against the holie Ghost, which is mentioned to make vs feare, that wee bee not despilers of the graces of God: but that we would loue him, & learne all his judgementes, whereby wee might affure our selues of his fauour, that we can not possiblie sinne against his spirite: but whether soeuer we fall, he would rayle vs againe: as though this pleafed vs nor, we make no ende of questioning, whether it be this sinne, or that sinne : when in deede, at all sinnes we make but a mocke. This faulte (dear-

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lie beloued) I beleech you take heed of : praye that you may cast it from you: then no doubt, in this our matter, the trueth which we feeke for, in feare and reuerence, God will reueale it vnto vs. The other faulte I speake of, and of which we must take heed, is to much feare: for some of vs, and they of the best of vs. on whom God hath shewed singular mercie, greatlie to humble them, so that they couer their faces, and hang downe their heades at the remembrance of their sinnes, and hunger and thirst after the righteousnesse of Christ, they would not have this spoken of at all, and every sounde of the sinue against the holy ghost doeth wound them as it were to death, for feare least them selves thould bee holden in the transgression. To these men what should I fay? nay, what can I faye? for the fumme of all Christ hath saide, & spoken truely vnto them: feare not my litle flocke, for it hath pleased your father to give vinto you a kingdome: and if he have given vnto them a kingdome, purchased with the bloud of his onely fonne, howe should he not give also vnto them the victorie ouer finne and death? And nowe my good brethren and si terne, who soeuer you bee, fith you have a spirit that desireth knowledge, delighteth in obedience, loueth God, hateth iniquitie, reioyce in this pledge of your faluation: for as the Lorde docth live, neither this sinne, nor the shadow of this finne, thall come neare ynto you: onely because it is a faluinge medicine to many of your brethren, when they be funken deepe in rebellion; and because it is the mightie word of the Lorde, to crushe in peeces the reprobate before him: therefore I betecche you with glad and faithfull cares, abide the

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hearing of it, & feare not the smoke, when the fire can not hurt you. Now, to come to our purpose. In these wordes of the Apostle, I will shewe vnto you first, what maner of men they must needes bee, that doe fall into this finne. Secondly, what manner of finne it is. Thirdly, with what manner of minde it is committed: wherevnto at last I will adde some examples, that you may fee more clearely what it is, Touching the persons which sinne against the holy ghost, they are described thus by their qualities: first, they have bin once lightened: secondly, they have taited of the heavenly giftes: thirdlie, they haue bin made partakers of the holy ghoth: fourthlie, they have taltest of the good worde of God, and of the powers of the worlde to come. Vnto thefe qualities, we may adde more out of other partes of scripture: In the 12. of Matt. our Saujour Christe speaketh of such men thus, That the vncleane spirite is gone out from them, That they are swept & garnished. In the 2. epiftle of Peter the 2. chapter, it is faid of them, That they have escaped from the filthinelle of the world, through the knowledge of the Lord, and of our Saujour Iefu Christ. By thefe and fuch like places we may coclude, that god hath many wayes made him felfe knowen vnto them, that he hath given them true vnderstandinge, that he hath quickened their spirites to receyue gladly his gospel, that they had a feeling of the kingdome of heaven, that they have knowen finne to bee full of miserie & vexation of spirit, that they have confessed, there is no joye but in Christe. This is the flare of knowledge to which they were called, and thefe are the graces which they were indued with:

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whereby we may first conclude, that Turkes & infidels, that all Atheiftes and Epicures, they have not yet finned against the holy ghost: not Pharaoh, a vessell of Gods wrath, not Sodome and Gomorha with all their filthinesse, not Rabsaketh, or any such who would make them selves gods, they have not finned against the holy Ghott: they are accursed creatures, & their finnes are abhominable, they are bondslaues of Satan, & straungers from the God of Ifrael: but yet, we may fav truely: it shalbe easier for all those of Sodome and Gomorha, for Tyre & Sidon in the day of judgement, then for thele wicked blasphemers of the holy spirit, which not only fulfilled the full measure of these Pagans sinnes, but haue also contemned the graces, which were given vnto them, and despised the spirit of which the Paganes were neuer made partakers. Thus brieflie I have fet foorth, what manner men they bee, which may fall away to fo great confusion. And that it may yet be made more plaine : let vs consider the wordes, by which the Apostle describeth them. The first marke of them is, that they be lightned that is, indued with the knowledge of God: nor onely by the heavens, which declare his glorie, nor by the firmament, which sheweth his worke : not by anie of Gods creatures, in which his eternall power and Godhead doeth appeare, and thine: and of which light, all nations are made partakers: but they are also lightened with his holy worde, which is a lanterne to their feete, and a light vnto their steppes, & have heard his gospell preached vnto the, vnto the which they have agreed, that it is the worde of life. The second note of them, is, That they have tasted

nof the heavenly gift : the heavenly gift is the life and ot great faluation that is in Christe Iefu, by whom we are reconciled, which likewife our Sauiour Christe John 2 ha calleeth the gift of God, speaking to the woman of ch Samaria: and this is that knowledge, into which ot they are lightened by the gospell, and this they doe d not only know, but of this gift they have also tasted. which is, they have gladly fomerime received it. re of and reioyced in it, like as our Saujour Christ descrior beth them by the parable of the stonie ground, that incontinently with love they receive the feede: and which also hee noteth in the Pharifeis, speaking of Mar. 13. Iohn Baptift which was a thininge lampe amongeft them, and they for a feafon did reioyce in his light. The thirde note of these men, is, that they have beene partakers of the holy ghost: which is, that many graces of the spirite of God haue ben giuen vnto them, as thefe two aboue named, that they are lightned with knowledge, & rejoyce in their understäding, which is neither of flesh nor bloud, nor of the will of man, but of the holie ghost: vnto these we may adde also others, as the gift of miracles, the gifts of tongues, or any fuch that God hath distributed vnto these, euen as he will: these things or any of them, when they have received to the praise of God and glorie of his holie name, they are made partakers of the holie Ghost, and they are blessed with heauenlie bleffing. The fourth note is, that they have tafted the good word of God, not much differing from that hee first spake of, that they were lightened, that is, that they had knowledge of God, not onely by his creatures, but much more by his worde. But here naminge, the good worde of God, hee noteth especially the

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the Gospell, by comparison with the lawe: as if he fhould faye: They have knowen God, not onely by his lawe, which is fearfull to the finner: but by a more sweete understandinge of the gospell, which fayeth: Come unto me all you that labour and are laden, to calling it the good worde, as that which is glad ty. dinges of faluation; and therefore also good, bea cause they have rasted it good and joyfull, and have feene the glorie of it, as the greatest treasure that is given vnto man. The fifte and laste note, heere fet foorth, is, that they knowe and confesse, that this Gospell hath the ende eternall life : and Christ is a mightie Saujour, who will keepe for euer those whom hee hath purchased : and hee nameth the world to come, because the spirite hath lightened them, to fee the latter ende of this corruptible fin worlde, and to hnowe affuredly, that heere they haue no dwelling citie: but another habitation is made for Gods chosen, not with mortall handes, hi but everlasting in heaven: and calling it the powers, hi because it is made so stronge in Christe Iefu, that it th can neuer bee affaulted : for all power is given vnto him, in Heauen and in Earth : and hee hath made that heavenlie Citie glorious for his Sainctes, thoroughout all worldes. Thus hath the Apostle described those persons, whom hee biddeth beware fre that thefe fall not backe to chaunge so great glorie. into endleffe fhame : for if they will turne thefe ha things vpfide downe, and the graces that they had the receyued to gods glorie, abuse them to the reproch of his holy name, it is vnpossible they should rife a- ke gaine by repentance. And thus farre of the perfons, what giftes they have received: wherein yet let vs

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VPON THE SIXT TO THE HEBRYES.

vnderstande a great difference betweene these men which fall away, & the gifts which are in gods elect, that can not perilh, nor euer finne against the holie ghoft. First in the measure of grace, that they have received, there is great difference or rather no comparison then, their obedience, accordinge to this y . grace, is nothing like. The wicked, are but lightned with the beginninges of the Gospell, the elect are more instructed in the mysterie of godlinesse. The wicked have but tafted of the life that is in Chrifte, the elect live nor them selves, but Christe liveth in them. The wicked are but a litle made partakers of the sprite by some giftes of grace that are within the the elect are watered fo far with the spirit, that they long to be baptifed into the death of christ, to d die vnto finne, to live vnto righteoufneffe, fo that anne shall not reigne in their mortall bodie . The wicked have but tafted the Gospell of Christ Iesu, 2 and his fauinge health : the electe are fedde with his mercies, and still they hunger and thirste after his rightcoulenesse, and see with exceedinge ioye, the height, the breadth, the length, the depth, of the mysterie of their redemption . The wicked haue felte the worlde to come, and haue for a little whyle delighted in it: the Elect have their conuerfation altogither, & with great gladneffe looke. from thence for a Saujour, that this life is not deare. vnto them, but they will holde it foorth in their handes to all perfecutions, to finish the short course that they have here with joye. These are greate differences, but the greatest is yet behinde: the wicked, they are straungers, even from the wombe, not ingraffed into the body of Christ, nor have any

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THE XXVII-READING OF M. DERINGE 450 feeling of election in them felues: but the godly are indued with faith & affured hope, that if this earth. lie tabernacle bee dissolved, they have a dwellinge place with God him felf, who hath loued them: this hope they delight in, in this they live, in this they rest: while this is assaulted, they despise the worlder when this is vnshaken, then is their forrow: but the wicked, it is not fo with rhem: their hope is not this. for their ioy is onelie heere: when they have examined the fecrets of their owne hartes, they shall rather finde that their bellie is their God : for notwithstanding, all the gifts of god that they have receined, yet they want this measure of faith, by whiche they are persuaded that God is their God, and their delight is all in the Lord alone. And again, the obedience that they shewe in their life, it is not to the true obedience that god requireth, as their faith is no true faith: for God requireth this alone, that we love him with all our hearre, with all our foule, with all our strength, with all our understading: and that wee love our neighbour as our felfe : but this houe is not in them, nor they have not this end of al their workes, that they may glorifie God in all their life: the joyes of heaven doe formwhat moue them, & the paines of hell doe much aftonishe them: they fee and knowe that Gods maiestie is vnspeakeable, and his glorie infinite, his fauour is better then life: and his displeasure is vntollerable; the glorie of his presence, the fiercenesse of his wrath: these thinges doc touche them, because they would escape his judgement: so still it is them selves that they love. If there were, neither heaven nor hell, they would nor care for God, nor Christ: fo (as I said) this is alk

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their obedience, because they love them selves: but the godly, they obey for the loue of God: their own foule is not so deare vnto them, as the name of the Lord, to fee it glorified: nor their owne life is precious vnto them, if the powring of it out may bee to the prayle of his holy name. Thus much of the difference betweene the good & enill, as touching the graces of God, which they have both receyued: whereby we sceptainly, that faith and loue are two especial properties, by which the good and euill are diftinguished, and by which we may trie our selves, if we bee lightened, as the wicked, or as the elect of God. Now let vs fee the manner of rebellion, howe far they fall away: first we must obscrue what points the Apostle hath before named: in the beginning of that chapter he mentioneth repentance from dead workes, faith toward God, the doctrine of baptisme and laying on of handes, and refurrection from the dead, & eternall judgement, which here hee calleth the beginning and foundation of christian amitie: then, he speaketh of an apostacie or fallinge awaye from all thele pointes here named, even from the foundation & first beginnings of the christian faith, so that all the former light is quite put out, and the first vnderstäding is all taken away: they laugh now at repentance, & the first faith they accompt it foolithnes: they efteeme not of our baptilme, no more then of the walking of their handes; and for anieconfirmation or folemne receivinge them into the church of God, they care not for it: the refurrection of the dead doeth but feed them with mery coceits, they think pleasauntly with them selves, what maner of bodies they shall have, the eternall judgment

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though it make them fomtime affraid, yet they incourage themselves again, and say, tush, it is a great way off: thus they have turned light into darknes, knowledge into ignorance, hope into errour, faith into infidelitie, glory into shame, and life into death. Speake to them of the sonne of God, they make a iest with the man of Galilie: tell them of the faujour of the world, they will call him the Carpenters fon: fuch a generall apostacie the Apostle speaketh of, and this he calleth the fall from which man can not rife again by repentance: for how can they repent, whe the Apostle noteth them by this mark among other, that they are fallen from repentance: they ere now (as Saint Paule faith) paft lorowe for their finnes, & as it is in the a to the Romanes, they have a hart that cannot repent: fo faith S. Peter that they haue fuch eyes as can not ceasie fro finning. When they have done al things that are abhominable, yet they will fay, wherin haue wee finned? fo they contemne, because they are in the deapth, of they cartnot returne, because they shall finde no grace they have finned against the holie ghost and condema nation is their portion they shall never repent, but fall into judgement: and thus farre of their finne, howe greate it is . The thirde thing we have heere to confider, is, with what minde they doe committ. this great sinne which heere the Apolte letteth out, with these wordes: They cracifie againe vato them-Selves the Sonne of God, and make a mocke of him: which, what can it be elfe, but even with the spirite of the divell (as faint Paule faith) to fay that Christ is accursed: for was he not made voon his croffe, & curse for vs, that we might be made righteousnelle

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to God through him? they that crucific him again, fay they not again, that he hath a divel, that by Belzebubthe prince of the dittels he cafteth out divels? doeth hot their heart loade him againe with all opprobrie and shame? and where it is faid, they do this vnto them felues, it noteth howe defirouslie & willingly and with what confent of mindethey doe it, euen fo as they would againe have the croffe of Christ a mocking stocke in the worlde: thus their owne confcience is their accurer of most wicked rebellion against God. This also appeareth plainly in the rauchap of S. Mathew, where when our Saujor Christ will accuse the Pharifeis of this great sinne, it is faid, that he fawe their thoughtes. So in the Actes of the Apolles, where the graces of God are magnified by the preaching of Paul and Barnabas, it is taid of the lewes, that when they fawe it, they were full of enuie, rayling, and gainefaying all that Paule & Barnabas had taught. So againe, Paul faith Ad. 13.10. to Elymas : O thou that arr full of all fubtiltie and mildhiefe. And it is written of Saule King of Ifrael, whoft highlie hated and perfecuted Dauid, yet he faided Beholde, I knowe that thou shalt be king, & that the kingdome of Mizell shalbe established in thy hande; by these places it is cleare, that their cofcience and heart, filled with enuit and malice, doc maketheth, with all greedines to comit abhomination And according as they have thus cast off God, fo god again hath caft of them, & given them vp to their owne vile affections : fo that it is come vnto them, according to the true prouerbe: The dog is returned to his vomit: and the fwine that is washed to the wallowing in the mire: their hearts are fat as

brawne, that they can not repent: and their faces as braffe, that they can not be ashamed : and therefore their finne is written with an yron penne, & graden with the point of a Diamond that it may be keptih remembrance before the Lorde. And heere againe we fee, the weake cosciences that tremble for feare of their transgressions, and mourne all the day for feare of their finnes : they are fo farre off, from the finie against the spirit of God, that the spirit cryeth in their behalfe : Comfort ye, comfort ye my people (fayth your God) (peake comfortably to Hierufalem, and crye vnto her that her warfare is accomplished, and her iniquities pardoned : for the hath received of the Lord double for all her finne, Their godly forowe hath brought forth their repentance, which is vinto faluations and whereof againe, they shall never repent them. Neither let them here bee discouraged with the examples of Esau, Iudas, or anie fuch, who may feeme to have bin forrowfull; for they were not for powfull for their finnes as it is plainely restified of Esaugthat hee contemned his birthright, but they lamented their ruine and condemnation: neither did they love God, but hated their owne punishment: neither did they ftriueagainst sinne, but gaue vitto it a kingdome, with power and will to ferue it. But we that feele the law of the spirit frining against the lawe of the fielhe, and in all our finnes can fay with S. Paule, That which we would not doe, that we doe! furely, we know no finne against the holy ghost: wee are sinners, but as Paule was, though our finnes be moe in number,& greater in weight : yet God our father, through his

fonne Ielu Christ, doeth pardon vs, and forgiut vs

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YPON THE SEXT TO THE HEBRUES!

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all our transgressions. Nowe, beside all this that we have hitherto spoken to conclude, let vs see the word it felfe by which this finne is named: it is named the sinne against the holy Ghost, not against the godhead of the holy ghost, for the same God is also father and sonne, nor against the person of the holie ghoft, for it is no greater then the person of the father, and of the sonne: but it is to sinne against the graces of the spirit within vs , and so to sinne against them, that wee contemne and despise them, tread them vnder feete, accompt them prophane, & malitiously carry them awaye to all wantonnelle. This then is sinne against the holy ghost: in a continual apostacie, and generall falling from God, to sin against thine owne conscience, so that thou despile the graces of God which hee had given thee to the fetting out of his praise, and turne them to the contempt of his maiestie & glory. Nowe, a word or two, to shew this sinne by examples, and so we will make an end. Our first example let it bee Satan him selfe, & the Angels which did fall with him: howe could they bee but lightened which dwelt in the presence of the father of light? and what outward temptation could they possibly haue, which neuer had enimie beside them selues? nothing could possibly bee in thefe, but an apostacie or falling from God: after which, the malice of their owne minde did feeke to rob God of his glorie, despising his goodnesse, and withholdinge the honour which they knewe to be due vnto him for their creatio: thus finning against the spirit of God, they were cast downe into horrible death: neither did euer God giue vnto them a

redeemer, by whom they arise againe through re-

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THE XXVII, READING OF M. DERINGE

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pentaunce. Other examples are not eafily founde. which are cleare and manifest before vs ; yet in many fome appearances are, by which we may judgeand not lightly be deceyued Gaine flue his brother Abel, & wherfore did he flay him? because his brothers workes were good, and his were cuill, A hor. rible fin, to hate not the man, but the vertue of the man, and hate it fo deadly, that the bonde of brotherhood could not pacifie it; neither did he this of ignoraunce, for God instructed him, bad him leave off his anger, & lift vp his countenance: why thould he bee malitious to his good brother? neyther was he prouoked by any outward thing vnto it: for Abel was obedient to him, as his elder brother: neyther did Abels vertue hurt him, but that in well doinge he might be also accepted ; but the author of singe, who wrought in his malitious hearte, made him haue no regarde of all this:one purpose he had, and that he held, except his brother would bee wicked, he would have no peace with him. Another example we have in the Scribes & Pharifeis: they knew Christe came from God, and that his miracles were wrought by the spirit of God : and as Pilate iustlie accuse them of enuie and malice, they sought to put him to death: their conscience accused them in all their dooinges, they corrupted Iudas with monie, to betray him: they hyred against him false witnesses: they bribed the fouldiours, after his glorious refurrection, that yet they should say, his Difciples stole him away by night. This great, wilfull, malitious working against the sonne of god, of men vitterly fallen away from the living God, our Saniot chaift callethit finne against the holy Ghost. To these (L VPON THE SIXT TO THE HEBRVES.

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(I thinke) wee may adde Iulianus the Emperous who for his most wilfull renouncing of the lord lesus, is called to this day the Apostata, who was accounted at the first, as Hilarius calleth him, a gratious & religious Emperour, but after being spoyled by philofophie and vaine deceite, hee began to account the worde of God to be but foolishnesse, persecuted the professours of it with many mockes & tauntee, that they must doe good for euill, and blesse where the were curfed : and all his life made a mock of Christ, caling him in reproch, the Carpenters sonne, and the man of Galilie, for no occasion but only for this, because he would maliciouslie strine against Christ, as plainely appeareth in his last words, now even dying when he lifted up his face to the heavens and fayd: ô man of Galilie, nowe thou hast got the victorie. Thus by examples I have shewed that which before wee heard in the worde, that the fin against the holy Ghost, is a generall apoltacie from God, with wilfull malice & vnrepentant heart to perfecute his trueth ynto the ende; from which sinne (dearelie beloued) as we are bounde daily to pray that God of his mercie would keepe vs farre from it : fo in the name of God I dare promise vnto you, that as many of you as feare at the remembraunce of it, you are as farre from it, as the East is from the West: for this sinne is a mocking and scoffing at the Sonne of God: it is

not a weeping and mourning, least you should

The prayer which M. Deringe

woon THE SIXU TO THE NERGUES. And the highest was added to lianus the Emperouse who follows only with the may added the added the local first who was accounted to the form the control of the second that the second the second that the second the second that the second th

Lorde God, which hast left vnto vs thy holie woorde to bee a Lanterne vnto our feete, and a lighte vnto our steppes, gene vnto vs all, thy holie spirite: that out of the same worde wee may learne what is thy eternall will, and frame our lines in all holy obedience to the same, to thy honour and glorie, and increase of our faith, through lesus Christ our Lord, Amen.

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To the Reader.

Gentle reader I thought good in this vacant place, to fet downe an excellent speech vetered by the Anthono of this Booke a litle before his death: whereby thom maist clearely see and learne, that there is a sweetelf peace in death, to all such as painefully serve the Lord in tife. For he being raised up in bed, and his friend vequesting him to speake (the Sunne showe on his face) and thereby he tooke occasion thus to say?

2

There is but one Sunne that general light to the worlde: there is but one righteouthelle: there is but one Communion of Sainces. If I were the excellentest creature in the worlde: If I were as righteous as Abraham, Ifaac, and Iacob (for they were excellent therein the worlde) yet wee must all confesse that wee are great sinners, and that there is no saluation but in the righteouthelle of Iclus, Christ: And we have all neede of the grace of God. And for my part, as concerning death. I seele such it is of spirit, that if I should have the sentence of life on the one side, and the sentence of death but the other side, I had rather chuse a thousande times (seeing Go of hath appointed the separation) the sentence of death, then the sentence of life.

Thy writings left whereby wealfil be taught And in thy death Gods holy name be bleft: DERING, in earthly life thy heavenly voice did teach
The ruth of firmes, the trueth of endlesse grace:
And with thy voyce thy life conspired to preache
The praise of God with longing to embrace
The sweete delights wherein his Saincles abounds
Oblessed Organ of so noble sound.

When thou didft ery repentaunt griefe for finne, when with infoired breath from ghoste dinine. The mouth powrd forth what heart did feele within Thy deepe defire to drawe men to incline. Their listening foules and the healthfull worde: O happie they that turnd and the Lord.

And when thou didft his mercie fweete proclaime,
Anithdid with hankfull and delitefull voyce
Seadoorth the honour of his fauing name,
To quenchidifpaire and make the heart rejoyce
Qhappie hearers of fo joyfull newes.
Yuhappie wretches that fuch toxes refule.

Weethanke our God for thee and for thy life,
And for the good that he by thee hath wrought,
Thy speech thy trauaile in his service fife,
Thy writings left whereby wee stil be taught.
And in thy death Gods holy name be blest:
Queeffed dead that in the Lord doe rest.

BRIEFE AND NECESSARIE
CATACHISME OR INSTRUCTION
Verie needefull to bee knowne of all
housholders. Whereby they may the

better teache and inftructe their famelies, in such pointes of Christian Religion as is most meete.

Not onely of them throughlie to bee vinder floods,
but also requisite to bee learned by bearts,
of all such as shalbe admitted
white the Lordes
Supper.

With prayers to the fame adioyning.

PS.ALME. 34. 11. 1. 25 25 31 117 22 10 5 101

Come children, harken vnto me, I will teach you the feate of the Lorde.



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NEVVLY IMPRINTED

To the Christian Reader.

T (hall not be necessarie for me (most louing Brethren) to Thete any confes for mine own expuse, why I have attempted the festing forth of this litle Catechifme , as though I had rafely adventured abone that has meet to fer forth any thing to be common by my prinate adujces or as though I had prefumed abone mine ability, to become fo generall a reather having ony felfeft meane understandinge. Let in these dayes of which there is fo great licenciousnes of printing bookes , as in deed it maketh ws all the worfe, who can blame it that hath any taft or favour of goodnes, be it ne wer To fimple? I fir had mather fruit yet this is great & plentifull that in reading it the fould kepe our eyes fro much godleffe thehildiff vanity that hath not blotted fo many papers. We fee it all, and the mourne for greefe, fo many as in foirt & trath doeloue the Lord : what mulitude of Bookes full of all finne and abominations have now filled the world! Nothing fo childiffs nothing fo waine, nothing formanten, nothing fo idle, which is not both bouldly printed and planfibly taken, fo that herein we have fulfilled the wickedneffe of our forefathers, and ouertaken them in their finnes: They had their fpirituall enchantmentes, in which they were bewitched: Benis of Hampton, Guy of Warwicke, Arthur of the rounde Table, Huon of Burdanx, Oliner of the Caftell, the four fons of Aymon, & a great many other of fuch childifh folie, And yes more vamity then shefe, the witleffe denifes of Gargantua, Howleglaffe, Efope Robin bood, Adam Bell, Fryer Ruft, the fooles of Gotham, and a thoufande fuch other. And yet of all the refidue, the moft drunken imaginations , with which they fo defiled their Feftinall and highe Holidayes, their Legendarie, their Saintes lines, their Tales of Robin Goodfellowe, and many other fprytes, which Satan had made, hell had printed, Owere warranted unto fale, under the Popes priniledge, to kindle in mens hearts the farkes of superfition, that at laft it might frame out into the fire of purgatorie. Thefe were in the former dayes, the fublile fleightes of Sathan, to occupie Christian wittes in Heathen fantalies. And wee as men that cannot learne to fedome by any examples, to keepe our felues from harme, but as thought the wickedneffe of our forefathers were not yet full, wee will make up their meafure, and fet up Shrines to the worde of God, and the writtings of all his Saintes, which our Forefathers had east out of all honor, that their own dreames of illusions might be had in price. To this purpofe (I trothe) wes have multiplyed for our felues fo many nette delights, that wee might inflife the idolatrons Superficion of the elder worlde: To this purpose wee have printed us many bandie Songes, (I am loth to use fuch a leash some Worde; saue that it is not fitte enough for fo wile endeuours.) To this purpole We have gotten our Songes & Sonets, our Pallaces of Plea ure our wnehaft Fables, & Tragedies, and fuch tike forceries, moe then any man may recken. Tea, some haue bine fo impndent, as new borne Moabites, which walow in their own vomit, orhave not bin afhamed to intitle their books the nour of Venus, the Caffle of Lone, or many just other as shameles as thefe

O that there were among or fome nealess Aphelians, that Lecker of fa greate wantie mighe be burned up. The fpiotof God throughe in them formight by that they contemned the price of fagreat inequitie, in one Gine, who do und fire they brought togither the bookes, bulued at these thoufande maribes, and burnt ibem all ar once. O happy lighe, and cleare as the Sume beamer, of the might fee the like in London that the theffeft freate might ber fantified with fo holy a Sacrifice. The place it felfe doth crant it, and holdeth up a gergeous Idel, a fitte fake for fo good a fire. O Lorde thou arr able work What thou wilt, let ws fee this daye that tarob may reisyee, and Iffach may be glad. Se recompence thine enimies, as they have tecompented thee Ofold tere. 30.92 they burnt the Writings of the Prophetes, and in their ages follettinge, they Anno Do: 160 departed not from the finnes of their fathers, but gane the holy labours of thy fab Diocleus Sainches unto aftes, note let us fer the infiretompence of anger, and make inb Paulo 4. our good rulers the inftrumentes to execute thy indgementes. YVe have now long mongh played with our owne fancies. Lord rayfe uppe meane thy word into honour, that our eyes may be occupied in holy readings. And you my deare Brethren ihat are yet in battayle to fight againfte fathan, praye and ecaffe not that God alone may be exalted in our dayes, that fathan may bee trodden winder fotte, and that the worde of God, the ftronge weapon of out frife may bee given in:o the handes of all, that their life may bee in fafetie And be perfit aded of this, that there is no one thing more enemie to the word of God, then thefe vaine and finful imaginations of our opine orbeidled wittes which have no we filled fo many volumes, And therefore I craft I cam deferue no blame to adventure the ferring out of this fhorte in fruition, fith my defire is mely to aduaunce Gods glorie, & edifie his poore Church that is yet fo coursed in darke ignerance : when fo many have founde leave to fpread abrond their labours that have no other pleafure then of fin & Wickedneffe.

Nome for that that I have taken upon me, to fet forth unto many this infruttion, beare with me, I befeech you, and gray unto God, that poet may altorither holde the humbleneff eof minde that that in Chrift lefu, that the bee not myfe in our opene conceyte, nor thinke of our felues aboue that Which is' convenient, but acknowledginge the blindneffe of our heart, and the senotance in which we are borne, we may fage with the most happie Apofile, we have nothing that we have not receyved. And of many other, I doe willingly professet, I am the leaft, but by the grace of God, I am that I am, and I truff his grace is not in vaine in me. But this that I heere prefent vinte the church of God I have not done it alone : but anoth er faithfull labourer in the work of the Lord and a good Brother in Christ lefu, whom God hath endued with great knotbledge, and bleffed with minch underflanding, bee hath taken the greateft paine, and the greateft fruite muft grotte of his labours, So that & have not adventured it of my felfe, but have onely bene an helper of an other mans labour And the cause that hath moved me, is such that hath made the ebildren of God, even to faint in their mourning, until they feethe great mer-

2.Pet.4.13.

Collo.3.16.

Hobr. 6.9.

Efaie. 11.9.

eies of Bld totale attay the cause of their priefe. We fee the great ignorance ge of . 54 in thick shapeople are query tobere courred, en the cloudes of darknes, more then the darkenes of Egipt, which have fo over fhadowed them, that the light of the golfrellofthe glarie of Chrift, who is the image of God, itdoth hardly or not as all Thingin their unheleeninge Heartes . Scarce one of a great many can gine an decount of their farth, yet Saint Peter requireth it of enery Chris Stians thetiern feine hane tafted ofthe beginnings of the goffell of Christ, and yet Saint-Raule biddeth that the worde ifeell plentifully in zache one of our heartes. The Apolile blameth the ignorance of the people, who have learned yet na further then repentance from dead workes, and the first infruction of the fayeb compards God. But O Lord, bothe many thou fandes of us, of fayth and of true repentautite can fay nothing? The Prophet freaketh of the kingdome of Christ, that in those dayes the earth should be full of the knowledge of the Lorde, as the Waters that dee cover the Sea : where is nowe that blefe fed forist of ander fanding to be powered upon us? And where is this riches of the knowledge of God ? Are not rather the multitude of our Brethren cleathed with darkeneffe, fo that they groupe in their wayes as at midnight, and browne nothing of the way of life? We pray daily according as the are taught, Let thy kingdome come : If the fpeakenot bke the Parrets in Wordes Wiehout underfanding, then this is our meaning. Let thy fpitige bearg rule snow bearts, and the knowledge of thy worde lighten the eyes afour minde. And what doome then elfe, but dally with the Lorde, if wee praye ftill for knowledge, and yet fleepe fill in ignorance. Then this is (loning Brethren) 4. good excuse for our boldneffe if in fo great necesitie according to our Talentes. we feche so he profitable winto many. If any thinke that there are already fufficiently fet foorth many Catechifmes. I doe eafily graunt it, but they are not Sufficiently learned, neyther yet can be. For it was necessarie in the heft, and most eadly of shele labours, tohyles the Christian fayth is plainly taught, to the ediffine of the simple and consincing of the adversary, that the farthfull Teacher fould of e mor worder then can be carried in minde of the ignerant man. And therefore I thought it good, as brieffely as I could, to comprehende the effect of all that the beginnings being made plaine, and eafily printed in memorie, we might enter into reasoninge, and disputation with our felyes, infruding one another, and belping one another, that we might baue the more fruit in the longer labors of others, but moft of all that we might bee encouraged to the most holy and linely word of God, to drinke with continual defire of the fruitfull fpring even verill the maters of life doe flowe up in our bearts. into enertafting giadneffe, and the day ftarre doe aryfe in our heavies, thick may lighten our mindes in the knowledge of the God of glory. There is nothing remayning more, why this labour flould bee milliked, except any man spould thinke, that every Congregation had a sufficient pastour to instructe shofe that were ignorant, fo that they fould not neede any frange Teacher : I graunt that in time to come this may be found true. But yet the are faire

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from it, even as light from darkneffe, or death from life, or as knowledge and understanding, is from insensible blindnes. Q that the had eies to fee fo great miferie. For fure it may not wel be instified, that in fo cleare light of the word as God hath made nothe to fine upon ros, that there was ever Nation which had fo ignoraunt Ministers. Wee may herein compare with the man of finne him felfe. I doe not knowe that in the middest of all his abhominations, there was a more leathfome fight of that Idolatrous Priesthood, then wee have fett up among our felues, to be fellowe labourers amonge us in the Gofpell . For what though they exceeded in loofenes of life? yet their darke and barbarous Religion was fo thicke a Clowde fpreade ouer their manners, that the fulnes of their finnes tras not eafily feene. But we have the light that hath made all thinges manifest, and the Sunne hath forned, that hath disclosed iniquitie, fo that there hath not bin among vs any popishe prieste fo drunke, nor anie Ale house Chaplen, at such a perpetual truce with his drinking Pottes, that hath possibly purchased so much discredite to his belly god, and kitchin faith, as our dumme Dogges and guydes, doe daily multiplie against the God of Ifraell, and the fayth of his annointed our onely God and Saujour, It grieweth mee to remember, and lotheth me much more to rehearfe the eflate of the ministration into which we are fallen. We have good time now to complaine with the Prophet, like people, like Priefte : Euen the fame coneringes of Ifrael Ela.44.9 that Shadowed then their glory, they have spread themselves againe as the Heavens, or are come over our head in fogreat a tempest of blindnes and ignoraunce, that they have haken the foundations of all over comfort. Wee Same indeede Halcionios dies, the glad and pleasaunt dayes, in which our hope shined when firste our happye gouernement turned away our forromes, break the Toke of Antichrift, deliuered vs from the power of darkeneffe, and carried us among the Sayntes of God, into the kingdome of light. But our hope hath fince suffered a great Eclipse, from the fulneffe of her beautye, (Inch hath beene the malice of fathan) Hee attempted against we even at the firste, his most pessilent practise, and hath brought accordingly his purpose to Dou. II.s. eare to understanding : when hee had gyuen onto him courage to featter the Exo.18.12. enemies of his trueth, & planted true feare in his hart to establish his goffel, the the fubil fernent which hath turned al his denices hither, he bent his vio lence, or this councell pleased him beft : To corrupt the priefthood, who should instruct the Prince by Vrim & Thumim, that if thus be might darken the Nu.27.22. light of the people : it might bee the more easy, to leade them out of the way. Then he entred again, Owith more succeffe into his first affaultswherwith he tempted once our Sausour Chrift, he robbed the minifters of his bleffed hope in the providence of God, or made him feek the wayes ful of vile fhame to ges his bread. He hanged before his eyes another vayle of pompe & vanity, that he could not with open countenaunce fee Chrift, but followed the prefent pleafures that better liked him. And fo first wouding the head, the infection hath grown fince into the other partes of the body, that now almost there is nothing

Lesem.9.3,

but Woundes and fwelling, and fores full of corruption. Looke tohere we will among the people of the Lord, and howe hardly fhall wee finde the dwelling place of the godly Pastours. If leremie were nowe aline, he would take uppe againe his old complaintes. (O that myne head were full of water, and mine eyes a fountagne of teares, that I might weepe day and night, for the flaine of the daughter of my people.) For looke what agreement hath righteon fres with Unrighteoufnes, and what fellowofhip hath light with darkneffe, what concorde Chrift with Beliall, or what parte the beleeuer with the infidell : the Same Societie is betweene a great number of English Parsons & Vicars, with the true Preachers, and Ministers of the Gofpell. Your felues good Christian Readers make the comparison, and be your owne indges, what cause we have to complayne. The true Minister is the Salte of the earth, to drie up corrupt and noy fome humours, and to preferue the fubstance pure, that the world may be offered uppe a fipeete facrifice unto God : But our Vicars and Curates, the have some of them yet of the old Morrowmasse Priestes, whose salte is so wnfauorie with fuch popilhe leaven, that there is no tafte in them of the gofpell of Christ. Most certaine it is, that the popishe Priesthoode is no calling for a Minister of the Gofpell. And therefore they that have not openly forfaken that, and have ginen a newe promife unto Chrift, they may well have the lining, but they cannot be the Parfons whom God hath called, nor yet the Salte to Season his Elect and chosen. The true Minister is the light of the worlde which holdeth foorth the Gofpell of Christ in his hande, as a lanterne to lighten the fleppes of a great number, howe to walke unto Chrifte : but What day light I befeeche you, fhyneth in the Ministers of our makinge? They are better feene in their fenerall Occupations, then in the knowledge of the worde, which they should dispence unto others. The true Minister is a fifter of men, by whom the parifie is firred up to all love, to God firft, and then mutually one to another : but the Parsons nothe have either their nettes fo broken, or their baytes fo yll, that wee fee the effect is no gathering togither, but a poful dispersion both of Priest and people. Howe many examples doe the fee of a continual dissipation, in futes and controverfies : The Parfon against the Vicar, the Vicar against the Parfon, the parish against both, and one against another, and all for the belly. Amonge whome, neyther people, Parfon, Curate, Vicar, one nor other hath any care for the Gofpell of Chrift. As the Lorde doth line, this is no other fishing, but to suffer that roaring Lion to catch all by his enchauntmentes, that hee may have large pafture in the Church of God. The true Minister is the eye of the body, the Workman of the harueft, the meffenger that calleth onto the Marriage, the Prophete that telleth the will of the Lorde, the wifeman that teacheth to difcerne betweene good and enill, the Scribe that doeth expounde the Lawe, the fernaunt that occupieth his maifters Talents vinto gaine, the witneffe that beareth teftimonie of Christ to all people, the dispensers of the misteries of God, the fte warde

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Math.5.24.

Math. 5.33.

Math.9.23, Math.9.38, Math.22.3, Math.23.34, Math.5.14, Math.25.16, Luk 24.48, 1.00r.41, of the gofpel of God, to make the oblation of his flocke acceptable, the Mini- Mar. 24.25 fter by tohom the people doe beleeue, the Labourers of God to till his buf ban- Rom. 15.10 dry, or make up his building the fheepheard to feed the church of god, which 1.Cor. 3.9. he hath purchafed with his blood. But alas, and woe for us, if we can fee our A2.20.28. forrome, what one of thefe excellent vertues fhineth in our Paftours ? I feak the trueth, and God in his good time will give us eyes to fee his indgements; Scarce one parish of an hundred hath found such a Minister, or fcarcettoo or three in a Shyre who God hath so bleffed. If S.P. aule fay true, or if the woyce Rom. 10.14 of God be fearful in our eyes, that we cannot beleeue except whe heare, nor wee cannot heare without a Preacher: Where is our glory that we are the people of the Lord? Or where is our rejoycing that the gospell is among ft ws? Were it not that the workes of the Lorde preached daily unto us, and the woyce had come into our eares, as fully as to our forefathers, euen in the ftrongeft of our Pfal. 19.5. people, it would make their faith to waver. For about visin our country, where dwelleth that minister, or where is his name that shall strenthen the weake barted, & raife them op in hope? He muft fayth S. Paule, he muft be apte to T. Tim. 3.2. teach, that is, made minister: but we have made the old faying true, Oportet non habet locum, they are we may faye, they are more meete for the plotte, that dovell in the personage. Say the Apostle what he fay will, he must, or he muft not , he shalbe made minister nowe that pleaseth the maker Euen thus it is, both high or low, as many as God hath fealed with a good spirite, they complaine of it, They fay also with Ieremie: The Prieftes fay not, where Ierem. 2,8, is the Lord? and they that should minister the Lato, they know nothing. The men among vs that would be our leaders, they may fay as of olde time, I would Mich. 2. 11. prophesie unto thee of wine, and of strong drinke, but of the Law & the testimonies, they cannot fkill. So heavy is the hande of our God over our finnes. untill we be amended. He hath broken his two stanes of happy feedinge, both zach. 11.13. beauty & bandes : and given in steede of them, the instruments of a foolishe fheepheard, and hath rayfed us up Pastours which tooke not for the things that are loft, nor feeke the tender Lambes, nor heale that, that is hurt, nor feed that that flandeth up. And therfore we may boldly fay (God him felf being 2. Chao.23.3, our warrant) that the Ifrael of the Lord, is without his paftour. But fome perhaps will thinke this complaynt to be greenous, Gad hath not dealt thus with ws, but rather hath multiplied a great many of learned and godly Mimifters unto us, even noth in great aboundance, as in any age before us. Boft certainly true it is that God hath rayfed uppe in our dayes, men of fingular. hope, ful of excellent gifts, whose vertues in yong yeres hath fhined far about the gray hayres of their forefathers. Would God we were halfe thankefull enough for fo manifold blefings. The toye of the whole earth, and the gladnes of all the world, that is the bleffed hope of the Gofpell, it shineth not a little, euen in their countenances. The Lord increase them in a thousand thousande fold, & gine them double his spirit, that they may be greater then all his enimies, or abide faithful even onto death : that through them the Prince may

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reioyce, the Magistrat may be glad, their fellower may be encouraged, the people may be taught, all may have hope, sinne may be abolished, Idolatry rooted out, Antichrist overthrowne, sathan troden down, Hell may be confounded, the Gospell may encrease, righteous nessens there is not in the world a better portio. This defire is the fruite of our life, & there is not in the world a better portio. This we have chosen, & in this we will dwell, runtill the function feof sime that we shall ay in our course: Lord now lettest thou thy servant depart in peace.

But wee have heare not a lyttle feare, and we fee the flumbling blocks that have made our wayes dangerous. True it is, many men are greatly to bee beloued, but this is as true, there is none fo good, but fatan wil feeke to fift him. Noe, Lotte, Aaron, Miriam, Sampfon, David, Martha, Marie, men & Women, of most excellent vertue, O' fuch as the worlde was not worthy of : and yet not one of thefe whom fathan wounded not, yea almost unto death. The most glorious of all men subiecte unto fin, was Adam him felf, & yet he was thrown down into great cofusion . So that the Saints of god (for fo Etruft E may eall them because of their great gifts) the Saints I say, that God hath sent wn-20 vs, they have great cause to feare, erto say with Paul : who semeth to stand let him take heed that he fall not Sure they are of continual affaults, & enem at this present, one above other shaketh all their faith. Satan hath rent afunder the glory of our ministerie, that fleft & blood is not halfe willing to beare the shame of the world that goeth after it. He bath spoiled it of the due reward of all authority, all obedience, loue, reverence, and honor that man should give unto it. He hath laid upon it much contept, many reproches, great powerty, intollerable bodage, fo that though the calling be in deed the most precious inhezitance under the sun, yet the glorie is so darkned unto mortal eies, that al the Nobilitie is quite fled fro it, the Gentlema afraid to come unto it, the Rich man rather chofeth any other kinde of life, the meanest estate fo hardly contented with it, that S. Paule him felf can find but a few followers, that wil caft away Fo them the cloakes of fhame, Onot degenerate fro the dignity of their office. But God fhal once gine again unto his Ministery, beauty in steed of ashes, & rich apparel, in freed of fackcloth, whe he fhal turn again the captivity of Sion & build up the malles of the promifed lerufale. In the meane feafon, we will line in hope, & gine thanks wate our god, that hath brought we hitherto. One other affault of Sathan hurteth as much as this : yea, & fo much the more, becaufe it is conered with the cloak of benefit, & Theweth ws a faluing medicine against the former wound. For where as the Ministers living in most churches is but small, he hath found this remedy, that one ma should have many benefices. And wheras the reproch is not litte, but even the name is ful of disdaine, O to be called mafter Parfen, mafter Vicar, fyr Iohn, a parifh prieft, &c. Against this enil he bath found a remedy worfe, & gine liberty to all that wil to be Non retidents, to forfake their charge, to go where they wil, like mafixtes houndes, to fill the comon wealth with worfe then any idle or vagabond perfons . Lo, this is the weffel of poyfon that fatan hath fet abroch, and the cup of whoredome which the pope hath begun of unto all the worlde. This is the

E, Cor.4.3.

bead & foutain of al fpiritual darknes, the roote fro which the glory of Autiobrist did first arise, the fitthy spring of all abhominations, which by pessione increase; hath overslowed kingdoms with most shameful slauery, broght Primces into contempt, & fer a wile perfon in the monarchie of the worlde. And yee at this day it doth fo dull the fpirits of many excellent me, that their harts are ful of surfering, & yet they feele not their difeafe, they wallow (as I faid) in their oten vomit, & yet they fee not their fhame. The heynoufnes of this finis fo difpleafant in the fight of god that he hath reweged it with one of his greaseft plagues in hardning the offenders harts, that they fhould have eies to fee. or not fee, & eares to heave & not heave, and hearts to underftand, and yet not understand. For whereas in many things they heare the worce of God, and folow humbly his calling, yet here they be deafe, euen as the Serpent that floppeth his eares, that he may not heave the charmer, charme he never fo doifely. It is plaine that the spirit speaketh: Be diligent to know the state of thy flocke, & take heed to thy heards, for riches remain not alway, nor the crowne from Pro. 27.33. generation to generation. But yet the love of riches & gargeous fhete of honor hath fo deceived many, that in many yeres they fee not their flock, nor care not at al in what pasture they be fed. So much in vain it is that the Apostle speaketh unto the: He that hath an office, let him attend on his office. The charge Romat. 7. that S. Paule gineth to the ministers of the church of Ephefus, is as plaine as may be fooken, yet they cannot understand it. Take heed (fayth he) unto your felues, or to all the flocke of which the holy Ghoft hath made you overfeers, to feed the church of God which he hath purchafed worth his own blood. O that this precept where written in our harts with an yron pen or a class of adamant that we could never forget it. The often remembrance that we have bound our fath onto the fpirit of God, that he hath called us for the institution of his people, or that they are the price of the blood of Christ, would make us at the laft to lone our duerie shat the Sun & the Moone fould bee afhamed of the found of Non relident, & the name of the Parfon fould bee odious unto us, that would take upon him a charge, & looke not after it. The Prophet fayth, that if the Minister declare not the indgemets of God against him that Eze. 3.33. finneth, the wicked man hal die in his fin, but his blood hall bee required at the handes of the negligent Paftour. And the Apostleto the Hebrews, freaking of the faithfull Minister, faith. They that watche ouer the foules of those that Heb. 13.17. are committed unto the, as they that fhal gine account if any of them periff. If thefe two be sufficient witnesse, that according to the law, the truth should bee efteemed, by they toord moft certain it is, that our negligent paftors, who bane conered them felues (as Salomo faith) with thick clay, & multiplied their benefices tyll they bee many in number, they must needes thinke they have an beauy account against the day of Christ Neither gold nor fyluer, nor the pride of honor, halbe acceptable in freede of the foules of their brethren. But foit is they are fout up in blindneffe, o god hath conered the with a fpirit of flumber and they are fet down in the counfells of the mockers & difpifers, which fay in much security, where is the promise of his coming? O cursed lame of liberty,

A&1.20.23.

domes, out of tobsich fuch a ftinking favour, continually breatherh of Plusali ties, Totquots, and all manner Faculties, and drunken dregges of popific ab hominations. O Lord God, we befreche thee multigly thy blefsings jet me woon thine annoynted and chofen fernauntse Lead them into the middeft a thy Sanctuarie, that they may drinke full of thy louing kindnes. And enviche them fo farre with all thy blefsings : 1 hey may fee with thy Sainti What is the height, the breath, the length, the de th, and howe on fearcheable is the riches of thy glory, that haft alone immortalitie, and attellest in light Which fhall fhine for ener. That thy manifolde mercies which then haft mulriplied unto them, may be made per feet in that fulneffe of fpirite, until ther foall fay unto them felues, enen with the Zeale of that noble Prophete and King : I will not fuffer mine eyes to fleepe, nor mine eye liddes to flumber, on. till I bane canfed this Lande which then haft bleffed, to fpue out the furfetting of this deadly poylon. O Lord God, then that art able, bring ethis god thing to paffe, let not our finnes fep arate betweene us and thy goodnes, but open thine eares unto our prayers, & potore out thy compassions upon que that We Cour Rulers, may all reioyce & fing togither with thy Saints in the Apocalips, Allelu-iah, falnation, & glorie, & power bete thee, O Lord our God, for true & right cous are thy judgemeis, Othon baft codemued the great where

Apet.19. 5.

the yeake of Antichrift, that they may long tale twith righteoufnesse, with peace & with 109 in the holy Ghost whose government hath made thee free from the bondage of Egipt, from the population of the first and Babilon, from Pope & papacie, which shame hath shadowed, & shall

Which did corrupt the earth with her formication. And therefore make vs fays continually Allelu-iah, and her fmoke let it tyfe vp for evermore, Amen, Paretholl (good Christian Reader) and forgette not thy dutie, to bleffe them with thy prayers, who have bleffed these with liberite, and helps them to the glorious triumph of the Gospell of Christ, who have broken from thy necke.

at the laft clofe it up

g From my Chamber, the 12, of Aprill, 1572, Thine in the Lord, Ed. De.

Ram. 8. 22.

Every creature groaneth togeather, & trauaileth in pain, vntil this profent, and not onely the creature, but we also which have the first fruites of the spirit, even we do sigh in our selves, waytting for the adoption, even the redemption of our bodyes.

A briefe Catechisme, contayning a declaration of the true way to

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978 ye. life euerlasting. Verie meete to be known of euery one, before shey be admitted to the Lordes Supper.

OVESTION.

WHat is the chiefest thing which enery one ought to be most carefull of as long as they line?

Answere. Every one ought to be most carefull of these two poynts. First and chiefely howe we can be faued in the daye of judgment, before Gods judg- Mar, 16, 16. ment seate, & so come to life everlasting. Secondly 1.Per. 1.9. how to live according to Gods holy will during our war. 6.32. life. In which two poynts wholy standeth the glory take 1.74.7 of God, fo much as of man ought to be fought for. Qv. Howe can we knowe this, how wee are discharged 1.Par. 1.15. before Gods indgement feate?

An. Wee can neuer knowe howe we be discharged before the judgment seate of God, vntill such time as wee knowe our ownes miserable citate, by reason war.g. 12.13. of the greatnesse of our sinnes, and the horrible Mar, 11.38. punishment which wee deserue for them.

Qv. Howe doeft thou knowe the greatnesse of thy sinne, and the borrible puni forment due to the fame?

An. The greatnesse of my sinne, and the horrible Rom, 3.20. puni'hment thereof, I knowe by the lawe of God, 10.11.12.86. rightlie vnderstoode, the summe whereof is con- Rom. 5,20, aal. 3,19. scined in the ten commaundementes.

1om.7.9.

Qv. Rehearfe the ten commaundementes.

An. God spake all these wordes, and said, I am the Lord thy God which brought thee out of the Land of Egypt, out of the house of bondage.

1. Thou falt have none other Gods but mee.

2. Thou shalt not make to thy selfe any gramen image, nor the likenesse of any thing that is in heaven abone, nor in the earth beneath, nor in the water under the earth, thou shalt not howe downe to them nor wor ship them: For I the Lord thy God am a islients God, & wifit the sinnes of the fathers upon the children unto the third & south generation of the this hate me: and shew emergy unto thousands, in them that lone me, & keepe my comandements.

1. Thou shalt not take the name of the Lorde thy God in

3. Thou shals not take the name of the Lorde thy God in vayne: For the Lorde will not holde him guiltlesse,

that taketh his name in vayne.

4. Remember that them keepe holy the Sabaoth day, fixe dayes shalt thou Liboure and doe all that thou hast to doe. But the seauenth day is the Sabaoth of the Lord thy God: In it thou shalt doe no manner of worke, thou & thy sonne, and thy daughter, thy manserwant, & thy maidserwant, thy Cattell, and the Stranger that is within thy gates. For in sixe dayes the Lord made heaven & earth: the Sou, & all that in them is, & rested the seauenth day: wherefore the Lord blessed the seauenth day. and hallowed it.

5. Honour thy Father of thy mother, that thy dayes may be long in the land which the Lord thy God giveth thee.

6. Thou shalt doe no murther .

7. Thou Shalt not commit adulterie.

8. Thou shalt not steale.

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9. Thou shalt not beare false witnesse against thy neighto. Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbors wise, nor his manseruant, nor his maid, nor his Oxe, nor his asse, nor any thing that is his.

Dv.

FOR CHRISTIAN HOVSHOLDERS.

Ov. What is the first commandement?...

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Ans I Thou halt bane none other Gods but me. Qv. What is the meaning of this commaundement.

An. The Lorde God fraightlie chargeth vs in this phil 3.718. first commaundement, that we worthip God alone, Mail. r. 6.

which worship franderh in foure pointes. First, that Mario. 28. wee a loue God about all. Secondly, that wee b feare nom. 10.13. God aboue all. Thirdly, that we make our prayers, pal. 31.6.2

to none but to God Fourthly that weed acknow. 115.3.4 1453 ledge God alone so be the guider, and gouernour of 11m, 1.17.

all things tof wha we receive althe benefits we have

and therfore that we trust & stay upon him alone. 48.7. Qv. What is the second commaundement? ... I lere 48.7.

An. 2 Thou Shaltnot make so thy felf any granen 7 mag nor the likenes of any thing that in in beanen above, & . Deu. 4. 15. 16.

Qv. What is the meaning of this commaundement. A AGS. 17.23. An. In this fecond commandement, be conteined 1. Tim. 6.16. three thinges, First, that we should not thinke God En. 40. 18. to be like either man or woma, or any other thing, and therefore that wee make no Image of God in Ero,31,34 any case. Secondly, that we make no Image of any head 23. other thing either to worship the Image it selfe, et. 10.34.14. ther God, Saint, or Angell, by the Image: neither yet Ban 3, 18, to this ende to be the better puttin minde of God by the Image. Thirdly, that we worthip not God in fer. 10.8. any other outward worthip, according to our own fantafics, but as God comandeth vs in his worde. 10h.4.23.24

Qv. What is the third commaundement?

AN. 3 Thou halt not take the name of the Lorde thy Den. 12.23.2 God in vayne, &cc.

Qv. What is the meaning of this commaundement? Apo.2.2.18.19 AN. God chargeth vs in this third comaundement, Den, 28. 58. 59

thefe three thinges. First, that we vie with 4 most re- tere. 10.6.

Ab2,2,18. 14.15.16.

Efa.29.13. 14.

1.32.33, Prou.3.6

1.Cor.29.13.

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uerence the name of God, when fo euer wee either Den. 18.10. speak or thinke vpon him. Secondly, that we never 11.12. Efa8.19. blafpheme the name of God, by Couring, Witch-& 47-9. Mal.3.5. Gal.5.19.20. craft, Sorcerie, or Charming, or any fuch like, neyther by curling or banning. Thirdly, that we never A41.16.16. fweare ' by the name of God, in our common talk, Mat. 1. 34 35. 36.37. Iam.; .13. although the matter be never fo true : But onely where the d plorie of God is fought, or the fal-Iof. 3.12. 3.Cor. 1,25. uation of our brethren, or also before a Magistrate & 11.31, in wirnelling the tructh, whe we are therevnto law-Gal.1.29. fully called. In which causes we must fonly sweare Ezed,23.191 by the name of God But as for & Saints, Angelles, Den.6.13.& 10.20 h Roode, Booke, Croffe, Maffe, or any other thing, 2.Cer.1.35. we ought in no cafe by them to fweare. Qv. What is the fourth commandement ? Terem. 5.7. 2 12.79: 17. Amés 8.14. AN. 4 Remember that then keepe hely the Sabaoth day. \$000.1.49. Qv. What is the meaning of this commandement? AN. The hallowing of the Sabaoth day, is to reaft Bene sita from our labours in our calling : and in one place Exed. 18126. to affemble our felues togither, and with feare and Maur3-23. reverence to heare, marke, and lay vp in our harts A4: 55.4.414 21.4 13114: the worde of God preached vnto vs : To pray al-16.17. 1. Lu.d.16.11. regither, that which we vnderstand with one confent. And at the times appointed, to f vie the facra-War.18.19. 1.Co.14.F6.77 ments in faith and repentance, and all our life long 1.Cor. 14.167 togrest from wickednesse, that the Lord by his ho-17. The dat lie spirit may worke in vs his good worke, and so 1.Cor.1.33. 34. 14:05 2.43. 2 36.7. beginne in this life the euerlasting reft. Qv. What is the fift commandement? Num. 20 7. AN. 5 Honour thy father and thy mother. &c. Web.4.9.10. Qv. What is the meaning of this commaundement? Aw. The meaning of the fift commaundement, is, that wee thould honour (that is to fay) loue, feare,

FOR CHRISTIAN HOVSHOLDERS. Legit.19.3. shey, and releeve our * Parentes, or any other that 2013 20. are voto vs in their ftede. As our & Princes, Rulers, Sphe. 6.112. 3. and Magistrates, Jour Pastours and Teachers, our Exed. 22.28. Makers, and all others which are about ws; in any Time 3.1.2. calling, placed by God, the aged & gray headed: Beb. 18.19 and that all Superiours shewe them felues in deede 1. Tel. 3.12.13. Parentes, in I defending & guiding their inferiors. 276.6.5.6.7. Qvs What is the fixt commaundement? Jenit. 1942. Ov. What is the meaning of this commandement? 1014. An. First, the Lord God forbiddeth vs in this fixte 200 45.9.44 commaundement, all & killing, b fighting, & qual pen/1.17. relling, and reproches, mockes, and tauntes. Se war, 3.38.39. condly, he forbiddeth all killing in bearrithat is, all col, 1,12,13. tanger and malice, fall defire of renenge. Thirdly on the other fide hee commaundeth vs to preferue life by exercifinge & the workes of mercie, and 1.10h.3.11. compassion towards our brethre, year even towards pro 20024. our ennemies Fourthly, to love one another in wantel wardly in heart, as our selues: yea, euen our enimies Bia. 38.7. and them'that hate weeks to an assessment in the !! Qv. What is the framenth commandement? AND Then fort not commit adulterie mine (100 Ro.12.17. de. Ov. What is the meaning of this communicament? La 18.10.19.92 An. We are forbidden in this frauenth commande- Deut. 23.17. ment, first albadulterie, fornication, and all other 133.24.25. vincleaneffe in our bodies. Secondly, all conpure Matt. 22. thoughts, and luftes of the heart Thirdly, all other souls if 17. things which might intile tofuch vnclennelle, as al Rom. 13.13. unchait behausour, filthy talke & longes, f wan- Bphc.4.39. ton apparell, lewde and idle pastimes, I gluttonie, " 1.14. drunkennesse, b houses of open whooredome, and 10.3.18.40 whatfoeuer els maye allure ve to vueleanneffe. sphe ; 18.

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Bourthly, on the other fide he commaundeth vs to keepe our bodies and foules i chafte and pure, as : 1 1.Cor.6.15. temples of the holy ghost. Or if the gift of chastity 19.20 1.Tef.4.3.4. 5. be not given vs, then to vie the lawfull remedie ap-1.Co.7.2.9. pointed by God, which is mariage. Heb.13.4.

Qv. What is the eight commaundement?

An. Thou fhalt not fteale.

Qv. What is the meaning of this commandement? An. In this eight commaundement the Lord God forbiddeth alle stealing in heart, that is all defire of any mans goods wrongfully. Secondly, he forbiddethall deceyt and wrongfull dealinge. Thirdly, on the other fide, he charged vs, that we bee scone tent with that portion of goodes which the Lorde giveth vs: to apply our felues in our vocation and calling to genour owne living, & live of that which Deu. 10.17.18 is our owne, and also to be helpefull vnto others.

Qy. What is the nienth commanudement?

An. 9 Thou fhalt not beare falfe witneffe against thy neighbour.

Qv. What is the meaning of this commaundement to AN. The Lord God in this ninth commaundement doeth commaunde vs firste that wee should neue " speake falfely in witnesse bearing. Secondly, that not onely in witnesse bearing, but also in no other matter wee thoulde neuer blie, flatter or di flemble Thirdly that wee should nevertell faller tales be hinde our neighbors back, or heare them of others hat we should never d believe any enil spoken be hinde their backs, yntill we fully know the certain tie. Fourthly, in private offences to fpeake nothing although it be true to the hurting of our brother good name, if by f prinar admonition he may be won

Eph.4.20. Proje . . 4. Pro.19.5.9:& 21.28. Ephc.4.25. Pfal. 15.12. Pfal.15.3. Pro:25.18. Mat.7.1:3. Rom. 14.4. Pfal.15.7. 1.Pet.4.8. 1.Cot.13:7. Pro.11:12. Mach. 18.11.

16. 17. 18.

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Leuit, 19.11. Deu.3.19.

Ephe. 2.48. Col.3.5.4

Pfal.62410 & 5.3.3. Tach, 8.17.

Mic.2.1,2

Ad.20.33.

1. Thef. 4.6. Exe.22:21.12

19.8.24.14

Pro.27.27.

1. Tim.6.6.

FOR CHRSITIAN HOVSHOLDERS.

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Qv. What is the tenth commaundement? AN. 10 Thou halt not couet thy neighbours house, &c. Qv. What is the meaning of this commaundement. An. Heere the Lorde in plaine wordes doth forbid al inward desire, what soeuer is vnlawful to be done, Rom 7.7. although we neuer b consent vnto it, as the crebellion of the fleshe, all corruption of the dolde man, & 8.21. all blot of originall sinne, so that by this commandement most clearely we may see the Image of that Rom.7.23. man that pleaseth God, euen such a one, in whom Ephe. 4.23. nothing is impure, neither in will nor nature. Qv. Canst thou fulfill all these comaundementes without breaking any one of them? An. These are the commandementes of almightie God, the perfect fulfillinge whereof a no fleihe can Rom. 3.23. attaine vnto, no, although I doe all that I can: yet, I & 11.32. breake them daily both in thought, worde & deed. 1. Reg. 8.46. Qv. What punishment doeth God appointe for breaking any one of them? An. The punishment for the breakinge of the least [am. 2.10. Gal. 3. 10 commaundement, euen in thought, yea, if it were Gal. 3.10. but once broken in all my life, is the euerlastinge Deu. 27.26. curfe of God, which containeth all the tormentes Mar. 37. 41. that can be deuised both of soule and body, and in war. 9.43. the Scripture is called by divers names, to expresse Mar. 9.44. the paine, as d hel fire, the worme that neuer dieth, 46. f vtter darkenesse, s burninge lake, h seconde death, 42,30. damnation and fuch like. Qv. Is there nothing which a man can do in this world, \$2.20.10.14. to ferue as a sufficient recompence to God for one sinne? Apo.20.6. An. No, although I shold give all my goods to the 221.8. poore, or fuffer my body to be b whipped all my life Luk.17, 10.

longe, or fuffer any other punishment which might col.2.23.

be deuised: it is not sufficiet for one of my least sins.
Qv. Yea, but God is mercifull, will be therefore punishe since so sharpely thinkest thou?

An. Our God in deede is a mercifull, but he is also infl and true, and therefore must needes of instice and truth punish mans sinne with that punishment

which he hath appointed.

Qv. Seeing then this punishment must needes bee suffered, are we in our selves able to suffer and overcome it?
An. None is able to suffer & covercome this great punishment of sinne, being onely man.

Ov . Is there then no meanes at all whereby we maye be

Saued from these paynes enerlasting?

An. The paynes which our finnes deserue, muste needes be suffered by man, because God of his iustice must needes punishe sinne in man, which was committed by man, and therfore our Sauior Christ being euerlasting God, became also man, and hath fully b suffered whatsoeuer was due for mans sinne.

Qv. Are not then all people discharged, seeing the pu-

nishment is payde?

An. None are discharged saving those that a take holde vpon Christ and his merits with a true saith.

Qv. What callest thou this true faith?

An. This true and lively faith is a ful perswasion & assurance of my hart grouded upon the promise of God, & wrought in me by the holy ghost, whereby I am fully assured, that whatsoever Christ hath wrought for mans salvatio, pertayneth not onely to others, but even to me, & is wholy mine as surely as if I performed the same in mine owne person.

Qv. Howe can it be that thy finnes are forginen thee, & yet according to Gods truth fully pumified, with the

g.Cor.t,3, Pfal.145,8. & 86.15.

Pfalm.7,9, Pfalm.11,8. Rom.34. John.3.33.

Pfal.130, 3. Mat, 19,25,

Gala.4.4, Heb.2.9. 10,14.15, 16,17,18, Heb.4,15, 1.Tim.2,5 Rom.8,3,4

Gal.3.13. Ron.4,25. Ioh.1,29. 1.loh,2,1 2.Cer.5,21 Ef2.53,6, Rom.8,3.

10h. 3,16, 48,36,

Col.2,2. 1.loh.3,2, Ephc.3,12. Ro.8,38,39. Ephc.1,18,

Rom.10.9. Eph.3, 17.

Rom.4, 3, 18 Rom.10, 8. & 1,16,17

Eph.1, 17, 18 2, Gor. 1, 22 & 5, 5, 1, Cos, 2, 10, 2, Gor. 4, 13

Eph. 3,17.10.

FOR CHRSITIAN HOVSHOLDERS.

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punishment which God bath at pointed for fine? An. By this my true faith, I tee my finnes both to be forgiuen, and yet fully punished, for in IEsVs Christ to a satisfie Gods iustice, they be b fully puni- Rom. 3,25. shed, & yet to me they be forgiuen, because in me 1.10h., 1,18 they bee not punished but in Christe for me, to fett Rom.4,25. forth Gods mercy, & therefore shall neuer be layde 1,cor,5,9, to my charge. In this maner therfore I fee the Lord my God to be both mercifull and iuft.

Qv. Yea, but although the punishment of thy sinnes bee payde in Christe, yet seeinge there can no unrighteousnes awell with God, how canst thou stand before Gods indgement feate as righteous & inft, feeing thou haft no righteousnes, but such as is stayned with so many sins?

An. I stand as just and righteous before the throne of God, not clothed with mine owne righteousnes which I have wrought in mine owne person: but with the righteousnes of Iesus Christ. Which righ 1.cor, 1, 30: teousnesse, being taken holde vpon by a true faith Rom, 3, 28. is made mine : thus am I iuste in the fight of God, Ephe. 3,17. not in respect of mine owne workes, which I have 10hn, 3,18. wrought, but taking holde vponChristes workes to be mine by faith.

Qv. Doth not this make menne to runne into all sinne

and wickednes? An. No, for this true faith as soone as it is wrought sph, 4, 20, in vs 4 through the holy Ghost, dooth frame our col, 3.9, harts a newe & causeth vs to b detest, hate, lothe, and and 10, 2, 5 abhorre fin in al men, but especially in our selues, & Rom, 7, 23. maketh vs to haue our ' whole delight and ioye in Rom. 5,1,2,ete. those things which be agreable to gods will, & cau- Rom, 6, 11, etc. feth vs also to d'expresse the same in our life & con- 10h,15,5, uersatio, or els it is no true faith, but a e dead faith. 12m, 1,17

Qv. Rehearse the summe of this faith.

An. I Beleeve in God the father almightie, maker of heaven and earth. And in Iesus Christ his onelie some our Lord: which was conceived by the holy Ghost, horne of the Virgin Marie. Hee suffered vuder Pontius Pilate, was crucified, dead and buried, hee descended into hell, and the third day hee rose againe from death. Hee ascended into heaven, and sitteth on the right hande of God the Father almightie. From thence shall hee come, to indge both the quicke and the dead. I beleeve in the holie Ghost. The holy satholike shares, the resurrection of Sainttes, the forgivenesse of sinnes, the resurrection of the body, and the life everlasting. So be it.

Qv. What is the effect of this creede?

An. This Creede containeth foure especial points. First, what we ought to beleeve concerning god the Father. Secondly, cocerning God the Sonne-Third-lie, concerning God the holy Ghost. Fourthly, concerning Gods people called the Church.

Qv. What beleevest thou in the first part, concerning

God the Father?

An. First, I beleeue that God the Father thorough Christ, a into whose body I am grassed by faith, is not only a b father of other faithful, but even my father, & therfore solventh me. Secondly, that he is almightie, that is, that he hath all power in his hand, guiding & ruling all things, so that nothing can be don in heave, earth or hell, without his providence.

Qv. What beleenest thou in the seconde parte, concerninge God the Sonne?

An. I believe that Iesus Christe, one a God in substance with the father and the holie Ghost, b tooke sleshe of the Virgin, and is become perfect man, as

tok.T.12. Rom.8.T. Rom.8.Tr. Gal.3.26.

Rom.8.19. 3.Cor.6.18. Rom.5.8.9.

Bfai.54.6.7.8. Bfa.45.7.6.7. Bfa.46..10.11

Amos.3.6. lere.10.23. g.Rcg.22. 19.20.&e Pfa.139.7.8.9

Rom.9.5. loh.1.1 Joh.1.4.10.11

Romel.3. Mat. 1.20.21.

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FOR CHRISTIAN HOVSHOLDERS.

I am in all things, finne onely excepted, and in my full for my faluation.

Qv. What meanest thou, when thou sayest: Hee suffe-

red under Pontius Pilate?

AN. Because that manner of death which men doe fuffer by the sentence of the Judge, and under the tytle of lustice, is more shamefull, slaunderous, and terrible, then if a man should die naturally in his bed: Therefore Christ tooke on him our person, to thewe him felfe before an earthly Judge, and to be pala. codemned by the mouth of Pilate, he being then Ad.4.27. Judge, that thereby we might be cleared before the Hat. 27.16 iudgement seate of God.

Qv. What meanest thou when thou fayst, Christe was erucified, deade, and buried?

AN. First, I meane in that he was crucified, that hee fuffered 4 the death of the Croffe, which was an ab- 1112.23.33. hominable and curfed death, to deliuer me from Gal,3.13.14 the curse which was due for my sinnes. Secondly, for as much as death was a punishment due vnto man for finne, therfore our Saujor did fuffer death. and by fuffering, ouercame death. For in his death doeth lye the principall point of our faluation, for if he had not bene truely dead, we should bee yet Bastare fubiect to eternall death and damnation. Thirdly, Rom, J.B. he was buried for the more greater confirmation of 1.701.2.24 his death and resurrection. And to the intente to make it more certainly knowne vnto vs, it pleased him also to be buried after the common manner of men, & that by two notable persons ! Nicodemus and loseph of Aramathia, which was done also by Mar. 3.47. the will and confent of Pilate, who caused the body Luk. 23.53-

o be delivered vnto them.

Ov. What meanest thou concerninge this, that Christe An. Where it is faide that Christe descended into

descended into hell?

hell, thereby I beleeve that Christ did not only suffer in his body, the punishment due to my bodye, but also in his soule the punishement due to my foule, which was the torments of hel, second death, b forrowes of death and abjection from God : as it doeth appeare, by the anguithe of his foule in the Garden, when drops of blood issued out of his bodie, and also vppon the Crosse, by this lamentable cry to his Father. For in a miserable case had wee bin, if he had fuffered onely the punishment due to

our bodies, and not to our foules. Ov. What fruit hast thou by this death of Christ?

An. First, I beleue that this death and punishment, which Christ suffered, is the appealing of a Go D s wrath, & a full fatiffaction to God for all my finnes. Secondly, that bas he is dead for finne, fo hee will

cause sinne to die in my mortall body .

Qv. What profit hast thou by thery sing again of (brift? AN. First I am assured by his rysing from death, that he hath a ouer come death, hell, and finne, and hath finithed my instification. Secondly, that as he is ryfen from death: fo hee caufeth mce as a member of him, to rife from finne, and delight in righteousnes. Thirdly, his rysing again, is a fure pledge to me, that my body shal in like maner ryse again. Qv. What is the meaning of this, that Christ afcended into Heaven?

An. Christ as touching his manheade is a onely in heaven, but in his Godhead and comforte of his holy

Pfa.53.4.8.10

A&.1.2.24 Mat.26.38.

Luk.22.44. Luk, 23.46. Math.27.

Heb.9,12. 1.Pet.2.2. 2,10h,2.1.

Gala, 5.24. Gala.2.19. Rom. 6.6. 7.8.11.

T, Cor, 1.55. \$6.57. Rom. 8.33 34. Rom. 4.25. Rom.6.40.

Col.3.1.2. 1,Cor.15.13,

30,36.

A.S. I. IT. Ad.3.21. Mar. 28.20.

FOR CHRISTIAN HOVSHOLDERS.

holy spirit, he is with vs to the ende of the world. Qv. What good gettest thou by the afcending of Christ into Heaven?

An. First, Christ his ascending into heaven, is a fure pledge vnto me, that 4 I shall in like manner as a toh. 14.3. member of him, by his power, bee receyued into Phil. 3.21. heauen, in the same nature wherein he is ascended. II. Th. 1.17. Secondly, Christ having ascended into heaven, ma- 1.10h.2.1.2.

Qv. What is the meaning of this That Christ fitteth at Rom. 8.34.

the right hand of God the Father?

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> An. Christ fitteth at the right hande of the Father, May 28.18. that is, hath 4 all power given him of the Father o- Ephc. 1.20. 21.22. uer all thinges.

AN. What fruit doest thou receyue by this, That Christ

shall come to indge the quicke and the dead?

An. To me that am a member of Christ, it is a fingular comfort, 4 when I knowe affuredly, that none Mar. 24.37. shall be my Judge but he, that is my Sauiour. But Mat. 26.34. terrible it will bee to those that flee from Christe, 2. The.1.10. when they shall see him come to judge them, who 2. The f. T.6.7.8

they in their life time refused. Qv. What believest thou in the third parte concerninge.

God the holy Ghost ? An. I beleeve that God the holy ghoft & fealeth in- Rom. 8.9.10: to my heart all Christes benefites to bee mine, and Gala.4.6. b. maketh finne to die in me, and stirreth me vp to Eph. 1.17.

righteousnes and holinesse of life. Qv. Seeing there is but one only God, why namest then 12,13. the father the sonne, and the holy Ghost?

An. Because God hathso opened himselfe in his Mar. 3.16.17. worde, that these three fundrye persons are in sub- 1.10h.s.7. stance but bone true and enerlasting God.

Luk.21.25. Mat.25.41.

E12.61.1. 1.Cor.13.11.

Qv. Now let us come to the fourth part: what callest thou the Catholick Church?

Rem.8.20. Bph.7.10.11. 12.13. Mar.16.28. Ich.10.26

1.10h.3.21. 2.Cor.13.5. Rem.8.16.

3.Tit.3.19. 1.Pet.5.7. Bfa.49.15. Wat.10.29.39

2, Cor.13.12. 13.14 20. 2, Cor.10.17. Eph.4.15. & 5.30. Colo.1.18. Rom.12.5.

2.Cor.11..28, Gal.6.2. Phi.3.1.2-3-4

7.16hn.2.2. Colo. I.14. 30.21.22. 1.Cor.1.30. Eph.53.4,5,6. 8,12. Rom, 3,24.25. & 5,8.10, 2.Cor.5,19.

Lu, 16, 22, & 93.43. lob. 19.26.27 1. Cor. 11.42.

1. Cor. 13. 42 43. 44-53. Phil-3.21. 1. Thef. 4.

Marty.

An. The Catholicke church, is the a whole copany of faithful people which euer were fince the beginning of the world in al places, which also be now & shalbe to the end of the world. Of the which nuber I beleue that b I am one. I beleue that god 'knoweth them al, & hath a most a tender care ouer them.

Qv. What callest thou the Communion of Saints?

An. The comunion of Saints, is the societie that all we which beleue hane one with another, as a members of one head Iesus christ, wherby we are bready to communicate all Gods benefites, both spirituall and temporall, to the mutual health and comfort one of another, according to the measure which we have receyved of God in this life.

Qv. What is it to beleeve The forgenenes of sinnes?

An. I beleeve that Iesus Christ hath wholy appeaded God for my sins, and payd the full punishment due to them, and therefore that they be freely forgiven me, and shall never be laid to my charge.

Qv. What beleuest thou of The risting again of the body.
An. I beleeue that after this life ended, 4 my soule shall goe to God that gaue it, and my body shall rest in the graue, vntill the appointed time: and then I shall be seed in my flesh, and mine eyes shal looke vp3 him, & this my body shall be made like to the glorious body of Christ, without all corruption.

An. I believe that when God shal rayse against his my body, & ioyne it against togither with my soule, that then I shall live with Christe, for ever in his everlasting kingdome of glorie.

Qv.

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FOR CHRISTIAN HOVSHOLDERS.

Ov. By what meanes doe wee attaine to this which thou hast becere confessed?

An. The holy ghost hath appointed the preaching of the word to be the ordinary meanes, whereby he worketh in our hartes this true and lively faith, Rom, 10.14 and without this preachinge of the worde, wee can 1. Cor. 1. at neuer haue faith.

Qv After that God by the meanes of his worde hath wrought in our hearts faith, by what meanes afterward doeth he ftrengthen the fame?

An. This faith doth God strenghten in vs by the selfe same preaching of the worde, and also by the vie of the Sacramentes.

Ov. What callest thou the Sacramentes?

An. Sacraments be outward fignes ordained of god for the greater assurance & stregthning of our faith Exe.12.13.4 being vnto vs b fure pledges of those benefits of our faluation which we receive in christ to be ours, & ar Rom.4,11 represented vnto vs by the outward signes of water in baptisme, and bread & wine in the supper of the lord They ferue also for a mark of our profession, wherby we differ from other people which be heathen.

Qv, Howe many Sacraments be there?

An. There be two Sacraments, that is to fay, Bap- 100.12.3.4 tilme and the Supper of the Lord.

Qv. What freght of faith hast thou through bapti (me? An. I am taught and affured by Baptilme, that my Mar. 14. fins are forgiuen me: For as the water washeth away the filthines of the body, even so should I through 1, Per, 1,21, the holy ghost be thereby fully certified & perfwa- 1. John 1.7 ded, that the blood of Christ being sprinckled vpo 711.3.56. my foule by the chande of faith, hath washed away Aas 22.16 both the guiltinesse of my sinn and the punishment Mar. 15.9.

tom.6.3. 4.5.6.44. s.Cor.5.17. @al.j.24.25.

Met.26.26.

1.Cor.1.30. Rem.4.13. \$.Cor.5.21.

Mar. 26.26.

Bom.4.11.

1.Co.10.16.17 & 11.26.27.28

27.28.

£7.28.

due to the same: the fruite and effecte whereof, appeareth heerein, that through the power of Chriftes death and refurrection, I am dead as touching finne, and ray fed uppe agayne in enewnelle of life: which two thinges in whome fo euer they appeare not, they may wel haue the name and tytle of Baptisme, but indeed they are no Christians.

Qv. What strength of fayth doe wee finde in the vso

of the Lordes Supper?

An. The Supper of the Lorde, through the holye Ghoft, doeth strengthen my faith, that I should not doubt, but as furely as I receyue the breade and wine into my body, to become wholy mine, fo my foule receyueth withall Christe, with his b passion and righteousnesse to be wholy mine, as surely as if

1.Cor.20.16. 17,et 11,24.25 I had wrought them mine owne felfe. & 11.13.

Qv. Are not then the breade and wine in the Supper of the Lorde turned into the body and blood of Christ?

An. The bread and wine as touchinge their nature and substance are not turned: but as touchinge the vie of them, they differ from common breade and wine, in that they are appointed of god, to ferue vinto vs as b Seales and pledges of those benefites which Christ in his body wrought for vs.

Qv. In what manner oughtest thou to prepare thy selfe

to one receyuing of thefe misteries?

1.Cor.11.28. An. In preparing my felfe to receyue the supper of the Lorde, I ought diligently to observe these three thinges. Firste, to examine my selfe, whether I bitande in fayth or no, which I shall know if I feele my hearte dassured by the spirite of God that the epunishment of my sinnes is fully discharged in 1.1ah. 2. T. Z. Christ, and that whatfocuer he hath done, pertay-

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2.Cer.13.5. Bph.1.13. 2.Cor.1.22. 4.5.5 Rom.8.15. Sph.3 12.

£11.53.6. -.9.9.&c.

FOR CHRISTIAN HOVSHOLDERS.

neth not onely to others, but even f to me. Secondlie, to examine my felfe whether I finde my hearte 18.19.46. sinwardly fory for my finnes, with an inwarde ha- Mar. 26.73. tred and lothing of finne, & an bearnest defire and loel,2.12. a fure purpole, wholy to comforme my felfe to the 2. Cor.7. 20. will of Gods worde. Thirdly, if any offence be be- Rom. 6.4. will of Gods worde. Thirdly, 11 any offence be betwixt others and me, that I reconcile my felse vnthis. 13, 14to the. All these thinges, although they ought earmestlie to be considered in the whole course of our har. 5,23,24.0 life: yet then especially when wee come to the sup- 1. Per. 1.31. per of the Lorde.

Qv. Nowe seeing wee bee saued by Christes workes, 164.46.46. without our deservinges: whereto then nowe serveth our Pfalin, 2.
Well dooing, or what anayleth it to doe good workes? Luk. 17.10. An. We must doe good workes not to deserue our 1.cor. 6.20. faluation by them, but by our workes to b glorifie 1. Per, 2.12. God, in walking as becommeth Gods children, Phil 1.27. declaring thereby our thankefulnesse to God for 1. The 2.12. our redemption. Secondly, by our works to make Eph.1.4. our election more certaine vnto our selues. Third- Luk. 75. lie, to f winne others to Christ by our holy life and Rom. 6.1.12.13

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conversation. 2.Pet.1,17. Qv. What workes callest thou good workes? An. Our woorkes can neuer bee acceptable and Mar.7.47. good in the fight of God, vnlefle in dooing them 1.Per. 3, 1,2, wee keepe thefe two thinges: Firste, that they bee framed accordinge to the rule of Gods a lawes and zph. 2, 1c. commaundementes, and not bafter our owne de cola 20 nifes. Secondly, that they proceede from an hearte 21,22,23. purged by faith. If either of these two pointes bee Deu.12,33 lackinge, our workes are abhominable in the eyes Maiding. of God, although they appeare neuer fo glorious in Row, 14,21 rhe fight of men.

Luk.1. 4.75.

& 12.12. 1.Pet.25.

Heb. 11, 6.

Qv.

Pfal. 50.11. & 81.8.9. Rom.10.13. Ism. 1.5. Mar.4.10. Joh, 14.13. et 16, 23. 1.1oh. 5.14. 108.4.23. Pfal.31, 17. £ 145.18, 3.Cor.4.20. Rom.8/26. Jam. 1.6. ted, fo far as the Lord doeth know them to be meet Mar. 11.24. 1.loh.5.15 Lu. 18.r.a.etc. Rom. 12.13. 3.Tef. 5.17. Ephe, 9, 18. Col.4.2. Mat. 15.22.23 Tam.4.3. Rom.8, 16.

Qv. Because prayer is our especiall meanes which God will have us ufe to increase our faith, tell mee what belongeth to true prayer? An. It is requifite in true prayer, that wee obserue thefe fine things : First, that wee make our prayers a onely to God through b Christ, and not to Saints. Secondly, that we be 'inwardly touched with neede of the thing we alke, having our mind wholy bent therevppon, and not carried with by thoughtes. Thirdly, that our prayes be grounded vpon 4 Gods promises, with full assurance that they shalbe grau-

and needfull for vs. Fourthly, that we continue in prayer, although we have not our requestes at the first. Fiftly, that we aske not those things which we f think good in our owne fantafie, but onely I that which God commaundeth vs to aske of him: All which thinges beh contained in the Lords prayer.

Qv. Rehearse the Lordes prayer.

AN. () Vr Father whiche art in Heaven, hallowed bee thy name: Thy kingdome come thy will be doone in earth Luk. 11,2.etc. as it is in heaven. Gene us this daye our daylie breade, And forgene vs our trespasses, as wee forgene them that trespasse against vs. And leade us not into temptation, but deliner us from enill. For thine is the kingdome, the power, and the glorie, for ever and ever, Amen.

Qv. What doest thou desire of God in this prayer? AN. First, I desire of our heavenly Father, that his name may be hallowed, first in his excellent works, which is when we acknowledge 4 his mercie, wifedome, iustice, & prouidence, that he alone worketh all things, and that bonely the Lord God bee had in

Pfat.r13.3.3. e: 145, 1. Rom.11.36. et 16, 27. Jof.1.24.14.52

2.1ob. 3.14

Mat. 6.9. etc.

f. Ich 4.21. #11.8.10.11.

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honour, all other set aside. Secondly, that his name may bee glorified in our godlye liuing and conuersation. In the seconde petition, we defire that God his kingdome may come, that is, that hee will declare him felfe to be King ouer his Church, Eze. 36.20. in guydinge and defendinge it, in increasinge of Rom. 2,24. the number of the faithfull, in thrusting forth 19, and 13, 31. labourers into the haruest, and bleffinge their la- Mar. 9, 38. bours, and f suppressinge the rage of the wicked tyrantes. Secondly, that hee will exercise his king- 1.10h.3.8 dome feuerallie in euerie one of vs, & killing finne. Rom, 16.20, in vs, and all wordlie care, and renewinge vs to nom, 8.10,11. righteousnesse of life. In the thirde petition wee 13,et 6.9. desire that Gods will may be done, that is, that wee may h willinglie in all thinges refigne our felues luk. 22.42. to Gods will without murmuring or grudginge. 1, Pet. 4.2. In the fourth petition , wee praye that hee wyll 1,10h,2,1. giue vnto vs, walking faithfullie in our calling, Gen. 3, 19. our dailie breade, that is, all k thinges needefull 1. The, 2,9, 10 for our living for this present life. In the fifte pe- Pal, 145, 15, tition wee pray that our finnes may be forgiuen vs, 145.27. and that hee will not laye to our charge our finnes, nor Pfal, 78,18.19 the punishment due to them, but that hee will ac- 20,29,30, and cept the death and passion of Christe, as the full 2.3. fatisfaction for our stnnes, and that wee may hereof haue I full assurance in our conscience, that the 1,10h, 3,12. punishment of our sinnes is fullie discharged in Rom. 8.15. Christe, and therefore freelye forgiuen vnto vs, & 8.38,39. as m furely as wee doe forgine others: and that wee and 6.14. may "loue one another, from the botome of our 13m, 2, 13. heartes, all defire of reuenge set aside. In the fixt Mar. 5.32 and last petition, wee doe praye God that hee will 80m.12.19.

Rem. 16.20. 3.Tim.4.17.18 Zoh.6.10.11. 1.Co.10.13. 2.201.2.9.

not lead vs into temptation, but deliuer vs, that is, that hee o will not bringe vs further into the battell with our spirituall enemies, then wee by his holy spirite shalbe able to preuayle and ouercome.

Qv. And why is this added: For thine is the kingdome, the pouver and the glorie, for ever and ever, Amen.

4. Cor.29.3. Rom.11.30.

Pf:1.114.7.

Deu.9.13. 270.4.9.11. 1.606.29. 10.11.12.13.

1.7et.5.11. Apo.6.14. \$20.7.12.

An. Not onely to kindle in our heartes to adefire the glorie of God: but also to teache vs that this prayer is grounded vppon none other, then on God onely: and that we thould not thinke the b kingdome of God to bee weake and voide of force and might. Also, that ' hee is onely to bee honoured, pray sed, and glorified, and that his power is infinit, perpetuall, and euerlasting. And in this word detmen, is expressed the feruent desire to obtaine those things which wee aske of God, and our hope is confirmed, that those thinges which were aske, are graunted vnto vs, by which our consciences are pacified, and so we ende our prayers.

Qv. Tell mee nowe breefelye the effecte of all thou

bast Sayde.

AN. By the tenne commaundements, I fee my miferable estate, that I deserve death, damnation, and the curse of God, which must needes be payde, because God is iust, & whereas I my selfe am not able to pay it, the holy Ghost through the preaching of the Gospell, worketh in me fayth, which assureth me, that the Sonne of God beinge made man for me, hath euen in my nature suffred whatsoeuer my finnes deferued, and hath made me with him the childe of GoD, and heyre of euerlastinge life. Whereof least I thoulde doubte or waver, hee hath

FOR CHRISTIAN HOVSHOLDERS

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appointed two Sacramentes, as outwarde fignes and tokens to be seene and felt of mee: that as surelie as I see my selfe made partaker of them outwardlie: so the Holie Ghoste inwardlie instructing mee, I shoulde not doubt, but inwardly to bee pertaker of Christe himselfe, with all his benefites, his raunsome, righteousnesse and holynesse to bee mine, that in him, and through him I shall have life cuerlastinge. And thus beeing borne a newe into this lively hope, by the holie Ghost, my wayes should be directed and guyded by the same spirite, to walke in holynesse and righteousnesse, all the dayes of my life, Amen.

A prayer contayning the summe and effect of this Catechisme.

Mercifull and heavenly father, for so much as at euerie light occasion, I am withdrawne from thy holy lawes, to the vanities of this life, vnto all finne and wickednesse: I beseeche thee in mercie fette before myne eyes alwayes the remembraunce of thy judgmente feate, and my last ende: whereby I may bee daily stirred uppe to consider in what great daunger I stand, through the horrible punishment due to my finnes, that dailye groaning vndet the burden of them: I maye flye for fuccour to thy beloued Sonne Iefus Christe, who hath fully paid, fuffered and ouercome, the punishmente due to them: and through the working of thy holyfpirite in me, I maye bee fully affured in my foule and conscience, that the curse, condemnation, and death which these my sinnes deserve, is fully paid, suffered

and ouercome in Christe, that his rightcoulnesse, obedience, and holynesse is mine, and whatsoever he hath wrought for mans faluation is wholy mine. Strenghten this faith in me daily more and more, that I may inwardly feele comfort and confolation in this, that I feele thy holy spirit beare record vnto my spirit that I am thy childe, grafted in the bodye of thy Sonne, and made with him fellowe heire of thy euerlasting kingdome. So worke in me by thy holye spirite, that daily more and more I may feele finne die in me, that I doe not delight therein, but daily may groane under the burden thereof: vtterly hate, detelt, and loath finne, fet my felfe and all the powers of my foule and bodye against sinne, and haue my full delight, ioy, comfort, and pleafure in those things which be agreable to thy wil, that I may walke as becometh the childre of light, looking still for that good time, whe it shall please thee to call me to thine euerlasting kingdome, and joy eternall.

This in mercie graunt vnto mee for Iesus Christes sake my onely Lorde

and Saujour.

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Luona duna sanjar chicilia

fodlie private prayers for housholders to meditate vpon, and to say in their families.

MARK. 11.24.

what so ever you desire when you praye, beleeus that ye shall have it, and it shall be done visto you.

ROM. 10. 13.

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Whofoeuer shall call voon the name of the Lorde shall bee faued.

A prayer conteyning the effect of the Housholders Catechisme.

Lmightie God and most merifull Father .I fee in thy bleffed lawes & commandements the greatnesse of my finnes and wickednesse: yea, I fee (O Lord my God) the whole course of my life to be almost nothing els, but a continuall breaking of thy holie lawes and commaundementes. The thoughtes of my heart, either in vanite, or els open wickednesse, are in number infinite, dailie in the aboundaunce of them, causinge my mouth to speake, and my body to execute and doe contrary to thy holy will. And againe (O Lord) I fee thy heauie wrath, vengeance, &iudgment against sin to be intollerable, that even the least wicked thought and most secret cogitation of my heart, procureth thy heavie wrath, and everlafting curse, the tormentes of hell, and euerlasting fire, euen although I had but once in all my life broke any of thy comaundements, so much as once in thought. And I knowe (O Lord God) that thou art true and iuft, and canft not abide fin & wickednesse, but wilt iustly punish euery sinne, euen with the self same torments of hell which thy instice hath apointed, even for every sinne.

GODLY PRIVATE PRAYERS

This O'Lord my God throweth me downe & even amaseth me, so that I knowe not what to doe. I looke into my felfe, vewing mine owne power, whither I am able to ouercome this punishment of my fin or no: and I fee that all even the most exquisite punishment which I can deuise to my self, in whip? ping of my body as long as I liue, wearing haire cloth, pineing my felfe with faltinge, or any other paine, I fee, I fee (O Lord) that all this punishment is not sufficient for one of my least sinnes, because it descrueth even the everlasting paines of hel. I look to Heaven, I fee there is no Saint nor Angel able to abide and ouercome this punishment of finnes I looke to men in this worlde, even to the popes treafure, that wicked man of finne, and I fee that neyther his Masse nor purgatorie, pilgrimage, pardons, penance, fatisfactions, nor any of fuch like wicked stuffe, alas I fee they are nothing for the fatiffyinge for one of my least wicked thoughtes, seeing the punishment is by thy iust decree and sentence thine euerlasting curse. Wherefore Lam driven out from my felfe, and all that I can doe, to feek this punishment discharged other where, or else to quall vnder the burthen. I see there is no helpe for me in Angels, Saintes, nor mortall men, but onely in that perfect man Christ Iesus thy deare sonne, in whom I fee the full punishment of my sinne wholy payde; fatisfied, discharged, and ouercome: death vanquis fired, the paines of hell in victorie swallowed vppe, the curse satisfied, and the eternitie of the punishment (through his everlasting power) overreached. This I fee (O Lord) by the eyes of faith, being thorough thy holy spirite wholy assured, that all the whole

FOR CHRISTIAN PAMILIES

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whole punishment of finne payde by my Saujour Christ, is not enely payd for other men, but euen also for me & my sinne. This assurance of my faith, being thine onely workein me, I befeeche thee in mercy to strengthen and increase, for I feele it often full of wanering and doubting. Graunt that I may daily more and more in my foule and conscience, feele my felfe knit and grafted into the body of thy fonne, whereby I may be affured, that whatfocuer he hath done, pertayneth to mee, and is fully and wholy mine that I may through the power of his death, feele daily finne die in me, and thorough the power of his refurrection feele my felfe rilen from finne, to have my full joye and comfort in those thinges which be agreeable to thy holy will, veterly deteiting, hating, and abhorring from my heart all things which be contrarie to thy will and pleafure: that even in this life I may still looke for this endleffe joy and felicitie, vling the things of this world as though I vied them not, till that good time that it shall please thee to call me to thine everlastinge kingdome of glorie, there to reigne with my Lorde and Saulour leius Christ for euer & euer. Amen.

sals in Aprayer upon the Lords prayer.

Most mighty Lord and eternall God, who hast our father by thy deare sonne Christ Ielu our Lorde and whiche are Sautour, reconciled ynto thy felfe all things in hea_in heauen. uen and earth, and in him haft made an everlasting bond and couenaunt with vs thy faithfull children, that thou wilt not onely be our God, but also our most louing & mercifull Father, wherof as a pledge thou hast given vs thy holie Spirite of adoption, Sacres A

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GODLY PRIVATE PRAYERS

whereby we may with boldnesse and full trust and considence come to thee by harty prayer, as vinto our most louing and mercifull Father, being assured that thou wilt not deny vs any things which thou knowest shalbe expedient for vs: graunt wee befeeche thee (deare Father) that wee beinge fully persuaded in our heartes of this thy fatherly loue and affection towards vs, may be stirred vp to make our petitions with such an affection, ardent desire, loue and reuerence to thy Maiestie, that our mindes be not carried away with bythoughts creepinge in, but without all wandering, may be fully bent and attentiue to the thing we aske, and fully staide upon thy mercifull and just protestion.

Holowed bee thy name.

We then beseeche thee (deare Father) that thou wilt strengthen our hearts with thy holy Spirit, that confidering thou haft made all things for the glory of thy Name, fo we may in all our dooinges, enterprifes, counfels & purpofes, chiefly aboue all things feeke thy glorie : that wee may fully acknowledge thee not onely the Authour of all thinges, but the ruler, guider and gouernour of all thinges, both in heaven and earth: that we never diminish thine incomprehensible glory, by attributing vnto our felues any power, strength, or abilitie to doe, will, or thinke that which is good: but from our heartes we may acknowledge all out goodnelle to come from thee, yeelding for the same continually prayle and thankelgiuing to thy glorious Name: that wee neuer by distrustinge thy merciful providence, dishonour thy Name, but that even in our greatest distresse we may put our full confidence in thee, not looking vpon our weaknesse, but staying vpon thy power

FOR CHRISTIAN FAMILIES.

power & promises, by harty prayer fleeing vnto thee our only refuge : that our whole life may be fo framed according to thy holy will in all pointes, that thy glorious Name in vs may bee fanctified, & that we be not an occasion that thy holy Name be blafphemed through our wicked life & conversation.

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Let thy Kingdome (most mercifull Father) ap- Thy kingpeare, and manifestly be declared in all the worlde, dom come, but especially amongst thy church & faithful flock: declare thy selfe Lorde and King oner them, ruling them by the scepter of thy holy worde, and force of they boly spirit. Increase the number of faithful Pafrom and preachers amongst the people: bleffe their lobours to the increase of this kingdome of thy deare Sonne Iesus Christ, and to the destruction of the kingdome of fathan and Antichrift. Suppresse the rage of the enimies, that they may knowe that thou O Lord, doeft reigne in al ages, to the behoofe of thy Church and terrour of thine enimies. Graunt these mercies good Lorde, not only to the whole church in generall, but especially to every one of vs thy children particularly: Graunt that we may effectually feele the force of this thy kingdome in our heartes. Beare downe in vs our olde corrupt Adam, with all finfull delightes, thoughtes, motions, and defires: and renew in vs day by day our spirituall and inward man, that we may be wholy bent to delight, thinke, defire, and doe those thinges which be acceptable in thy fight.

Frame our hearts (good Lord) with fuch humble Thy will obedience to thy holy will, that we may be heartilie be done wel cotent with whatfocuer it pleafeth thy goodnes in earth to lay vpon vs: that we never ceafe in our miferies, heaven.

but continually call vpon thee by hearty prayers, although we feele no release at all, yet that still patiently we may abide, & quietly wayte for thy good leyfure and appointed time of deliverance, when thou knowest it shalbe most expedient for vs.

Giue vs this day our daily bread.

Graunt vs, deare Father, that all our counfels, studies, labours and endeuours, being by thy holy spirit guided and framed, we may enery one in that vocation in which thou hast placed him, so faith fully trauaile, to the discharging of our consciences, and edifying of thy Church, that our accompt may bee founde acceptable before thy throne and judgement feate. So bleffe our labours & tranels, that we may have sufficient for the preservinge of this present life, and be content with those benefits which thou shalt bestowe vpon vs, whether they be many or fewe, acknowledging them to be received of thee : not greedily to care for them, or vainely to delight in them, but thankfully efteeme of them, as thy benefites bestowed vpon vs, & as faithfull stewards moderatly to vie them, to the reliefe of our brethren, and the discharge of our consciences.

Forgiue vs our giue the

Increase in vs (good Lord) the gift of faith, that we may daily more and more in our foules and cotrespasses sciences be assured that our sins be defaced, cleane aswe for blotted out, and covered with the full, perfect, and that tref- fufficient factifice of thy deare Sonne Christe leftes paffe a- our Lorde and Saujour, once made for vs: that wee gainst vs. are vnited, knit, and made one body with him, partakers of his righteousnesse, justification, and holinesse, and even fellowe heires with him of everlastinge life : that wee may vnfainedlie from the bottome of our heartes loue thee for this thine

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enspeakeable goodnesse and mercie: forgiuing from our hearts our brethren which doe offend vs, praye for them, love, cherilhe, and comforte them as fellowe members all of one bodie, with perfect natural loue and compassion linked togither to our heade Christ Iefu.

Strengthen vs, good Lord, with thy holy spirite, that we be not ouercome with the subtile suggesti- Lead vs ons and sinnefull motions of fatan the divelle holde not into. vs vp with thy mercifull hande, that wee fleepe not tion, in sinne, that we be not drawen away with the wicked worlde, nor the enticements of the flesh, to delight in wickednesse: but so arme vs with thy mightie power, that wee may strongly abyde all the affaultes and inbrile fleightes of our ghoftly enimie, and fincerely to walke before thy face, both in prosperity & aduersitie, to thy honor & glory, the health of our foules, and profit of thy Church, through Ielus Christ our only Lord & Saujour, Amen.

The Lords prayer more at large.

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Most mightie and eternall God, who of thine Our father infinite loue to mankinde, halt given vs thine which are owne eternali fonne Christe Iefu our Lorde, to bee in heamin. made man for vs, in the similitude of sinfull fleshe, to become flesh of our fleshe, bone of our bones, inall things like vnto vs, sinne onely excepted : who beinge thy true and naturall fonne, hath made vs. with him, fonnes, children, and heires to thee our most merciful Father, giving vnto vs by grace, that which is his by nature. And by his due, alone, once offered, sufficient sacrifice, hath payd the raunsome of our funes before thy divine Maiestie, to fatisfie thy 4

dry inflice voon finfull fleshe. Which debt beinge payde for ve, hee hath brought vs in fauour with thee, fo that wee may now with boldnesse and crust come to thee as vnto our most mercifull and louing Father, with full affurance, that as thy loue is fo much greater and more excellent towardes vs. then all loue of earthly parents towardes their children, as thou paffelt all men in goodnesse and mercy, for thou wilt denie vs nothing which shall bee expedia ent forws. So that although all the fathers which are in earth, having shaken off all feeling of fathers ly naturalnesse, would forfake their children, yet thou wouldest neuer forfake vs, because thou canst por deniethy felfe: who promileft, that if earthly fathers beinge euill, can gine good giftes to theis children, how much more wilt thou our heavenly Father, being alrogither goodnesse it self give good things to them that afke in thy Sonnes name? And that although a mother should for sake her child dren, yet wilt thou not forfake vs thy children, who thou hast before the beginning of the world in thy deare Sonne lefu Chrift, chofen to be thy children and heires with him of thine immortal kingdome! Whereof that we in our felues might bee fure and certaine, and out of all doubte, that we atethe children and heires of everlatting life, thou haft given into our heartes thy holy Spirite, as a true pledge and earnest of our inheritance, which Spirite doeth affire our spicies that we are thy children, and there fore erieth in our heartes, Abba Father. John . . v. m

We therefore as thy deare children, raunfomed and bought by thy doare fonne, flee to thee one more found and merciful Father, who in goods of neffer who in goods

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nelle art infinite, in mercy aboundant, in substance incomprehenfible, in immortality everlafting: who by thy mightie power and fingular prouidence ruleft all things; according to thy heavenly wifedom: befeechinge thee for thy deare sonne Christe lefus his lake, that as thou half fufficiently fett foorth halowed be thy glorious Name in makinge the whole worlde, thy mame, heaven, earth, and all thinges therein contayneds fo wee may in beholdinge and viewinge thy creat tuers the works of thine handes, be lifted up to thee our Lorde God the Creatour and Maker, and in them, glorifie thy holie name, acknowledgeing in them thy fingular goodnesse and love towardes man, for whose vie thou haste created all thinges, both in Heauen and earth: and that we may for the fame, even from the borrom of our harts, yeeld due honour, praife and thank fgining to thee (deare Fathet) all the dayes our life. Graunt moste mercifull Father, that we may in heart and minde be fulby affured, that thou by thy heavenly providence ruleft and guideft all things in heaven and earth, fo that nothing in the whole world commeth to passe but according to thine appoyntmente: that thou guideft and frameft the affaires and doings of men; that thou hafte even their harts and all their powers in thy metcifull hande, to turne them which way focuer it feemeth best to thy godly wisedome : fo that whither wee be in prosperitie or advertitie awe may acknowledge both of them to beethy wootke in vs, and therfore be no leffe thankful for fickneffe then for health : for forrowe, then for comforte: for a troubled mind, then for a quiet: for imprisonment and baniflemente, then for libertie: especially seeing 3/23/22

we knowe that thou turnest them all (seeme they never fo tharpe) to the comfort and commodity of thy children which feare thee: and that in al things which shall befall vnto vs, whether they bee griewous or ioyous, prosperity or adversity, life or death thy holy Name may be fanctified in vs by yeelding due and continuall prayle and thankfgiuing to the eternall Maiestie : that wee neuer ceasse to put out full truste and confidence in thy mercy, who haste promised to be our defender, buckler, and shieldes to keepe vs as the apple of thine eye, to deliuer ve when we call vpon thee, to open when we knocke, to give when we alke : that wee knowing our owne weakeneffe, that of our felues we have no power or ftrength to do no not so much as to will that which is good, we may acknowledge all our strength, coforte, ioy, faith, loue, hope, and confidence to bee shine only gifte and worke in vs. And for the fame, and the increase of the same, and for all thy benefices in ys, whereof we feele our felues destirute, wee may constantly flee voto thee by harry prayer, requiring the same at thy mercifull hande. And hawing felt thy mercifull dealing towardes vs, we may alway to the ende of our life continue thankfull to thy bleffed Name : that wee neuer speake or thinke of thee (O Lord God) without high reverence and an obedient feare vnto thy glorious Name.

Thy king-

3. And that thy kingdom (O Lord) may more glodome come rintilly thine amongest men, subdue the heartes of the people to be obedient to thy worde. Lighten all marions with thy glorious Gofpell: raife vp faithfull Ministers of thy worde, aboundantly in every place, who with pure & perfect zeale in true knowledge -JUE CY

POR CHRISTIAN PAMILIES

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ledge may feede the hungrie foules with the foods of life. Lighten the heartes of thy children, whom yet thou hast not called to the feeling of thy mercies in thy sonne reuealed. Beare downe the furie and rage of the kingdome of fathan and antichrift; with all tyrants, who shewe their viter malice and furie against thy deare and faithfull flocke. Confounde their deuiles, suppresse their pride, and so frengthen all thy true and faithful feruants against their rage, that they may have true wisedome to confounde their enimies, and Redfast constancie to professe the trueth of thy glorious Gospell, euen to the death. And that enery one of vs may feele the force of this thy kingdome particularly in our felues, we befreche thee kill in vs, by thy holy spirite, all wicked delightes of finne, and vanities of this worlde. Mortifie in vs our earthly and earnall affer-Ctions, and graue that we may have our full delight and pleasure in thee our heavenly father, and in thy forme Christ lefu our Lord and Sautour, and reues rently embrace thy holy Words, that our foules may be comforted therein, and our faith thereby confirmed. Lighten our vnderstandinge, that wee may in thy holy worde learne, and in heart be fully effured that thou art our most mercifull Father and thy deare fonne, our Lorde and Sauior. Beate down in vs all finnefull motions of the aduerfacie, which doe rebel against thy holy spirit, and settle & frame our mindes by thy holy spirit in vs, that all rebellis on in our fielne being killed, wee may quietly with flayed mindes and confeiences fet our ful ioy, comfort, and confolation in heavenly thinges, walking before thee in fincernie of minde: purous full truft whol-

as it is in BANCH.

and confidence in thee, reft and quier our felues wholy in thy mightie protection and providence. Thy will be And forafmuch (O Lord God) as of our felues we don inearth be nothing but stubbernesse & rebellio, we beseech thee (deare father) that as thine Angels in heaven doe willingly obey thy will without relifface, fo we thy children in earth (all stubbernesse and peruerfneffe, by thy holy fpirit in vs being veterly extinguis fined and quenched) wee may willingly fubmit our felues, religne & yeeld our whole affections to thee. O Lord, to be governed after thy bleffed & heavenly wil. That we may feele in our felues no other motion or defire, then a meete confense to thy holy will: that whatfocuer affections in us fight against thy holy will, thou wilt vererly make them voyde. That we never will any thing of our felues, but that thy holy spirite in vs may gouerne our heartes, by whom inwardly beeing taught, wee may learne to louc embrace & take comfort in those things that please thee, and to hate those thinges that displease thee: That our hearts, mindes & willes, being wholy subdued to thy most blessed will we may willing Lie he content with that estate of life, which it pleas feth thy goodnesse to exercise us withall in this world, whicher it bee in aduerfitie or profperitie?in ficknesse or health, in ignominie or glorie in quiet nelle or trouble in fortow or gladnette. Graunt ve deare Father this willing & patient mind that eyen in our greatest diffrelle we may be content with thy good wil and not to murmur or grudge against the Maiestic knowing that thou wildlay nothing voon ys, but that which shall rurne to our goodnelle or profit And that we may patiently abide what locuer Locky

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is shall please thee to lay vpon vs : that we bee affice red in our hearts, that thou wilt not lay more vnto vs, then thou wilt give vs ftrength to beare, & even in our greatest afflictions, wilt finde a way for our deliuerance, and that thy power & strength is more fully declared, whe we feele our felues vtterly voyd of all strength, and see no way of deliuerance: that we may in our most grieuous allaults, conflicts and anguithe of minde, submit our selues wholy to thy bleffed will, and looke for our deliuerance at thy hand, when thou knowest it shalbe most expedient for vs, and most for thy glorie, leaving the time and meane of deliuerance to thy good wil and pleasure, and that in the meane time we never cease but call appointhee, by harry prayers continually as thou halt commanded, vitill fuch time as thou shalt heare our petitions. And although after many and fundry callings vpo thee, thou feeme not to regard vs, but rather deale more extreemely with vs : yet notwithstanding strengthe vs fo with perfeuerance in prayer, that we faint not, but ftil cotinue in praiet being affured, that although we feele our felues nothing released, yet wee may quiet out selues herein, that we as thy children haue layd our complaintes, griefs and forrowes in the bosome of thee our head uenly Father, who wilt as a louing Father, when he feeth it most couenient, helpe vs. And that althout thou feeme nothing to graunt our requeftes, yet we honor thee in calling upon thy Name: feeing thou doest accept it as a most chiefe honour, to be called vpon in the day of trouble.

And foralmuch (deare Father) as thou doest by Give vertite thy mighty power nourith feede, suffaine, preserve day our day

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and maintaine all livinge creatures, yea, even the very yong fowles and beaftes, wee befeeche thee to fende vnto vs thy children, (ouer whom thou hafte a more speciall care) all thinges necessarie for this our prefent life : that we having sufficiet, may walk every one in our callinge, in finceritie and pure holinesse before thy face, acknowledginge all our benefits of richesse, wealth, health, meate, drinke, apparell, and all our substance to be thy meere giftes, bestowed upon vs, and deliuered vnto vs from thy handes : that we be not drawen from thee through fetting our mindes to much vpon them, but fo moderately vie them, as thy benefites for a time bestowed vpon vs, knowing that thou wilt at our handes require an accompre howe wee have vied them. That we doe nocearefully gape or feek after them, but differency to thy glory vie them, acknowledging in them thy goodnesse and liberalitie towards vs. And feeinge (most mercifull Father) that it is not our trauaile, labour, paines, studie, or endeuour which is able to gette vs our living, but onely in fo much as it pleaseth thy goodnesse to blesse & profperthem : we befreche thee that if through our great trausiles and paines, we be yet still in poore & means estate, that thou wilt give vs a contented hearte, knowing that thereby thou lettell vs vnderstande, that it is thy good will and pleasure foro keepe vs vnder , that wee more effectually maye give our selves to serve thee. Or if it bee thy will and pleafure more aboundantly to bleffe vs and our trauaile, to fende vs aboundaunce of all thinges, wee befeech thee (deare Father) give vs a thankefull hearte to acknowledge them to bee thy good gifts ALTESTS.

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gifts; and frame our hearts with such liberalitie that we may be contented to distribute them according to the necessitie of thy children, being assured that thou hast to that end made vs Stewards ouer them, that thou mayest at his handes require much, on whom thou hast bestowed much: so that wee having the due estimation of thy benefites which wee ought to have, may both reverence thy goodnesse in thy benefites, and supply the want of our breathen, to the reliefe of their necessitie, and surtheraunce of thy glorie.

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And whereas (most mercifull Father) thy Sonne Foreius our Lord and Saujour Christ Iefus hath in our na- our trefpate ture payed the raunfome and debt of all our finnes; fes, as wee which we have from the beginning of our life co- forgivethe mitted, and doe daily committe, wee befeeche thy paffe agratious goodnesse that thou wilt by thy holy Spi-gainst ve. rit in our heartes, affure our foules and confciences with a lively faith, that by that same one alone sufficient facrifice, the punishment of our fins is paied, thy wrath appealed, and thy justice fatilised, whereby our consciences may be quieted and set at peace with thee our mercifull Father and God. Lett val deare Father, feele in our foules and consciences, that we are vnited and knitte to thy deare Sonne Icfu Christ, and made one body with him, and heires with him of euerlasting glorie, so coupled and ioyned with him, that we are members of his body, for that what soeuer he hath done in his body, wee may be affured that it is ours: that his righteoufnelle, is our righteoufnesse: his fanctification and holinesse: is ours: the curse, condemnation and death which he suffered, is the same curse, condemnation, and

death due for our finnes; that we knowing that our finnes be done away, and cleane forgotten and forgiven by thy mercifull love and goodnesse declared in offering vp thy sonne to death for vs, we may bee driven to love thee vnfaynedly from the bottome of our heartes, for this thine vnfpeakeable loue, And confidering that thou haft in mercy pardoned fo many our haynous offences, we may gladly bee moued to forgiue one another their offences, and put out of our heart all rancour, malice, and hatred toward our brethren, knowing that we are al members of one body Christ our Saujours that fo furely as we have forgiven all them that offend against ys, we may be so certainly assured, that thou our mercifull Father, hast forgiven vs, like as wee have forguen our brethren.

Lead vs not sation, but deliucrys from cuill.

And forasmuche (moste heavenly Father) as into temp- wee of our felues be feeble, fraile and weake, and have aftrong and subtile adversarie satan the divel who goeth aboute continually like a roaring Lion; feeking whome he may deuour; wee befeeche thee ftrengthen vs by thy holy spirit, that we may withstande his subtile suggestions and motions: holde thou vs by thy mercifull hand, and keepe vs alwaics. in thy fafegarde and protection, that wee bee not ouercome in the mighty affaultes of our adversarie. And forasmuche as hee often vseth euen our owne fleshe armed againste vs, to conquer vs, wee befeech thee deare Father, mortifie, subdue and kill in our flethe all fubtile fuggettions, and finnefull motions of fatan, that we yelde not our felues as flaues therunto, but continually fight aginft them, and bring them into subjection of the spirite. Graunt vnto vs. deare BULLO .

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deare Father, that we bee not drawne through the fubtiltie and fliely tormentes of fathan to have our delight and pleasure in the vanities of this presente world, but by thy Grace, might and power, may fo in the prosperitie of this life be vpholden, that our mindes with full joy and comfort may bee lifted up to our perfect consolation in our Lord and Saujour Chrift, and in him, take our ful and perfect joy and consolation, so that no vaine delight of this worlde put vs from the fame, neither any sharpe advertitie. as pouertie, miferie, or calamitie, through the malice of the diuell, drive vs to despaire of thy mercifull goodnesse towardes vs : but alwayes being thorough thy grace and affiftance defended, we may be fully and perfectly armed against all the subtile intrappings of fathan, and rest wholy in thy mercifull defence and ayde. For thou haft (O Lord and eternall God) in thy gouvernement, all things in hear uen and earth, all power & dominion ouer all creatures, Angels and diuels, to rule them according to thy good pleafure and will, to the profite and commoditie of thy Church, and every faithfull memdertherof, & to thine owne incomprehensible glorie in all things, in all ages, for ever and ever thy glorious name may bee exalted, and thy faithfull flocke edified through Christ our Lord, Amen.

A sonfession of sinnes With faith

Merciful and heavenly Father, we thy fervante doe humbly proftrate our felues before thy Maiestie, acknowledging here in thy fight our hay nous offences comitted against thy Maiestie, seeing and

and beholding thy heavy wrath against them : wee feele our selves laden (OLord our God) with a huge companie of horrible finnes, whereof even the very least, being but conceived in thought, is sufficient in judgement to throwe vs downe to the enerlasting burning lake. Our owne consciences, O Lorde, doe beare witnesse against vs, of our manifolde transgressions of thy blessed lawe, of our securitie and Tenfeleffe blindneffe running headlong to destruction, committing finne after finne, although not notorious to the world, yet horrible before thine eye. The thoughtes of our heartes rife vp in judgement against vs : the vanitie of our talke before thy Mas effie codemneth vs: the wickednesse of our deedes fro thy fight rejecteth vs :all our wicked thoughts, wordes and deedes, with the inwarde corruption of our nature, doe altogither as it were a whole lumpe and lode of finne, lye heavy vpon vs, and with their intollerable weight doe euen presse vs down to hell, We doe daily grone under the burthen of them, inwardly lamenting our owne folly fo greedily running into them. In Heauen, earth, or hell, wee fee none able to fustaine the weight of them, but even thy dearely beloued Sonne Jesus Christe, who in mercy infinite, and compassion endlesse, hath fuflayned & overcome that endlesse punishment due vnto them; in him therefore, in him, most mercifull Father, and through him we come to thee, being fully affured accordinge to thy promife, that thou wilt accept and take that full recompence which he thy deare sonne hath made for vs, as a fult raufome for all the finnes of all those who with true fairh take holde on him. In him therefore We

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we fee thine anger towards vs appealed, thy wrath

fatisfied, and our debts payde.

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Increase in vs, good Lorde, wee beseeche thee. this lively and feeling faith, for wee feele it often times in vs very weake, and troubled with manie doubtes: increase it in vs (O Lorde) that wee may through thy holy spirit be alsured, that the punishment of our finnes is fully in thy fonne discharged. Make vs, O Lorde our God, to feele this same in our foules and effciences, that Iefus Christ is ours, and all thath he hath done: that we are graffed into his body, & made one with him, and therefore fellowe herres with him of enerlasting life . Lette vs not onely have these wordes in our mouthes (good Lorde) but through thy holy Spirite, lette vs feele the comfort of them in our heartes fully sealed and fettled in vs: that wee feelinge our felues inwardly before thy judgemente feate discharged, and our consciences towardes thee appealed, may bee swallowed vp with an vnfained loue towarde thy Heauenly Maiestie, and towardes our brethren for thy Take. Make sinne to die in vs daily more and more, that wee may hate, detest, and vererly abhorre all finne and wickednesse in all men, but especially in our felues: that we may strongly through thy holy Spirite let our selues in open warre and defiance against all sinne and wickednesse : that we please not our felues in our finnes, but streightly examininge finne by the just rule of thy holy lawes, wee may viterly from the bottome of our heartes condemne even the least sinne in our selves, havinge our whole ioye, comfort and confolation vppon thofe thinges which bee agreeable to thy bleffed will, al-D.2 Wayer

wayes being afraid to doe any thing contrary to the fame: that we may even from the bottome of our heartes, examine and trie our thoughtes, before thy presence, that they bee vpright and vnfained, not hypocriticall in outwarde shewe onely and appearance, but that even all corners of our heartes being opened and disclosed before thee, wee may even as though it were openly before the face of the whole worlde bring them in shewe, knowinge that a double hearte is detestable in thine eyes : and that we may walke alwayes as before thine eyes, not only before the eyes of man, beinge more carefull to walke circumspectly, in this respecte, that we have thee to be a viewer of our dooings, a thousand folde more then the eyes of man: that thus we may walk as becommeth thy children, not onely in outwarde shewe, but also in sinceritie of hearte, abhorringe, euen the least sinne in our selues, striuing, resisting, and fighting against sinne, not delighting our selves in finne, nor nourishinge the same in our breft, but earnestly embraceing, and studiously seeking after those thinges which bee pleasaunt in thyne eyes : that neyther the feare of man, nor loffe of goods, life, landes, possessions, or friendes, drawe vs away from thee, to doe any least thing cotrary to thy will and pleasure: neyther the fanour or friendshippe of man, nor yet the flatteringe enticementes of this worlde, nor the vaine promotions of the same doe moue vs any whitte from the true and endlesse ioy, delighte and pleasure which we ought to have in those thinges which bee agreeable to thy will, and the constant performance of the same: but that alwayes to the end of our life we may continue in thy pathes,

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pathes, growinge & increasing from faith to faith, from strength to strength, till at length wee shall come to the euerlasting rest, Amen.

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Lorde our God, and heavenly Father, for afmuch as by thy holy worde wee are commanded in our prayers not enely to be mindefull of our felues, but also of all others thy children, yea euen of our enimies: wee commend vnto thy Maiestie all thy whole true and catholike Church, and euety member thereof: that as it hath pleafed thy goodnesse by the brighte beames of thy holy woord, to fhine ouer the wholde worlde, whereby thou hafte expelled, driven away, and caused to vanishe the darke and mistie cloudes of ignorance and superstition, so thou wouldest vouchsafe by thy hely fpirite to touche the heartes of men , that they may joyfully embrace that thine fo high a treasure fente amongest vs , that through our vnthankfulnesse we prouoke not thy Maiestie in anger to take it from vs. Crush, bruse, and destroy with the breath of thy mouth, the mightie power of that man of sinne, which fo proudly exalteth himselfe about all that is called God. Let not thy simple flocke (deare Father) in whose consciences he of long time hath and yet doth fitte as Goo, bee any longer poyfoned with his fweete enticeing poylons: but fo lighten their heartes, that they may perceive his juglinges, and embrace the fweete and comfortable doctrine of life everlasting, revealed in thy Glorious Gospel. And for afmuch as it bath pleafed thee in mercy

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about all nations of the earth, to powre downerhe fweete showers of thy Heauenly Graces vppon this our Englishe nation aboundauntly, in more plentifull wife watering the fame with the giftes of thy Spirite, in promotinge thy Gospell, and ouer throwinge idolatrie, wee befeeche thee to continue thy fauour towarde the fame, and vtterly roote out all remnantes, reliques and monumentes of idolatrie, that thy Glorious Name may be throughly exalted, in fincere, pure, and holy worshippe. And as thou hast in mercy from amongest vs in this thy Church, vtterly banished all false, venemous, and poyfonfull doctrine, wherewith the foules of thy Children heretofore haue bene wounded to death, and in place thereof hast placed the true and comfortable doctrine of life euerlasting, wherewith the foules of thy children bee fedde and nourished to euerlasting ioy: so in like mercy and fauour wee befeeche thee, deare Father, establishe in the famethy Church, a true, perfect, and fincere regiment thereof, accordinge to the prescript rule of thy bleffed worde, all fantafies of mans braine, and dreames of humaine policie vtterly abolished: that thy glorious Maiestie onely may bee exalted in the light of thy glorious gospel: and that thy church may flourishe and increase, beeing through thy protection ayded, supported, maintained and defended; we befeech thee by thy holy spirit, guide and rule every part and member thereof, especially thy servaunt ELIZABETH our Queene, whom thy gratious fauour and mercifull prouidence hath appointed & chief member in the fame: vnder whose wings next vnto thy protection it hath a chiefe fuccourand Sup-

FOR CHRISTIAN PAMILIES:

supporte. Graunt vnto her, O Lord, a pureand perfecte Zeale, aboue all thinges to promote thy Glorie: first and chiefly in labouring and endeuouring of her felfe earnestly in wiping away and purging out of thy Church all blots and deformities, to reduce the same to a pure and sincere forme of worshippe, agreeing to thy blessed worde, vtterly to remove all stumbling blockes which stay and hinder the course of thy Gospell: give her in like manner, O Lorde, the spirite of wisedome, discretion. and gouernement, that with equitie and iustice shee may see this whole Realme, which thou hast committed to her charge, peaceably and quietly gouerned: that the may ftudioufly labour, that as wel thorough the whole Realme vertue be exalted, & vice abandoned: as especially in her owne house and court, that all wicked vanities of this worlde, all licentious and inordinate life, all flattering and diffimulation being vtterly banished, the feare of thy Glorious Maiestie may so reigne in the heartes of all within her palace and court, that their lives and conversation may bee agreeable to thy bleffed will. in finceritie and true holinesse and integritie of life. that from them, as from the head, may shine puritie of life and convertation, as an example and patterne of true godlinesse to the whole Realme. Preserue her, we beseeche thee good Lorde, from all conspiracies and treasons, that if it bee thy good will thee may have a long and quiet reigne ouer vs. to the benefite of thy Church, and the advauncement of thy glory. Indue the whole counfell, good Lord, with true and perfect wisedome, that in all their consultations & counsels, having thee present

before their eyes, they may consulte of those things which principally and chiefely may be for the aduancement of thy glorie, and the commoditie of thy church, and next for the quiet peace and gracious gouernement of this realme. So lighten all inferiour Magistrates of this Realme, good Lord, with the brightnesse of thy holy Spirit, that understanding thy will, they may zealously defend, mainteine and further the course of the Gospel with the sword of instice, cut off the wicked, and cherish the godly.

Defende and gouerne, by thy hely Spirite, the Pastours of thy Church, and labourers in thy via neyard, that they may zealoufly, earneftly and diligently feede thy flocke committed vito them, with the foode of life thy bleffed word, wherewith their foules may bee nourished to life euerlastinge. Increase the number of them, deare Father, place ouer every flocke a godly, learned and paineful Pafcour, who may painfully and carefully travail every one in his charge, to bring thy people (which nowe alas in most partes doe wander and go aftray like lotte theepe) to the true knowledge of thee their Lorde and God, and of thy deare sonne Christe Iefu their Saujour. And for thy mercie, we befeeche thee, to take pitic vpon thy poore & simple flocke, roote out all rauening wolues, which have craftilie crept into thy sheepefolde, and doe make hauocke of the foules of thy simple flock. Cast out all hyrelinges, time feruers, and dumbe dogs, which to fill their bellies only, have thruft them felues amonge thy theepe, & doe pitifully fuffer the flock of Christ thy fonne to be deuoured & scartered of the wolfe. Surreyp, good Lord, & place in their roomes faiths full 1004-

TOR CHRISTIAN PAMILIES.

full sheepeheardes, which diligently, painefully, carefully and earnestly may labour in thy vineyard, seeke to winne the soules of thy people, out of the tyrannic and power of sathan, to the freedome of

thy deare sonne Christ Iesu our Lord.

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And that thy Church may better bee furnished with Godly and learned Pastours, we beseech thee prosper and increase in all Godly knowledge, all Schooles of learning, especially the two Universities Cambridge and Oxforde: Graunt deare Father unto all the studentes of the same, that the chiefe ende of all their studies may bee to the surtherance of thy Church, and maintenaunce of the common Wealth. Blesse their studies, deare Father, that all vaine studies set aside, they may so fructishe & profite in all prostable and godly sciences, that hereafter they may become prostable members in the church, and godly upholders of the common wealth.

Graunt, good Lord, to all the whole Commons of this Realme, that their hartes beinge touched with a fincere feare and reuerence of thy heauenly Maiestie, acknowledginge thy mercie in placing ouer them a Godly Princesse, they may every one in their callings, walke in all true and humble obedience vnto her, in thee and for thee without refis stance, tumultes, infurrections, conspiracies, or rebellions : knowing, that to relifte the higher powers, is to rebell against thy Maiestie. Finally, we befeeche thy goodnesse so guide & gouerne the hearts of all the whole Realme of every degree, that every one in his callinge, being by thy grace supported, may so occupie his talent, that thy Glorie in all thinges may bee aduaunced, thy Churchinlarged, - 3

and this whole Realme into fincere godlinesse, ver-

Moreover, we beseeche thee (O Lord our God) in mercy behold all those which suffer persecution for thy glorious wordes fake, whither it bee inprisonment, death, or banishment, or whatsocuer else: strengthen them good Lord, that they having thee alwayes before their eyes, and the glorie laid vp for them in the life to come, may continue constant in defending thy trueth, without feare of man or vaine. allurements of the world, that whether it come by life or death, they may glorify thy holy name, in cotinuing in the truth to the end. Preserve in like maner we befech thee, all others thy children, whom it hath pleased thee with any other kinde of crosse to chaften for their amendement, whither by peftilence, famine, warre, pouertie, imprisonment, ficknesse or banishment, trouble of conscience, vexatis on of spirit, disquietnesse of minde, want of spiriquall comfort, or whatfoeuer kinde of affliction of body or mindes, thou doeft trie them with : that bythy holy spirit being fully assured that thou by this thy correction mindeft to call them backe to a feeling of their sinne, and due consideratio of their life and conversation, that they may patiently abyde thy Fatherly triall, looking for aide, helpe and comfort from thee, when it feemeth most convenient to thy godly wisedome : and being by thy mercifull, hande once delivered, may acknowledge thy fungular power and worke, giving all laude and prayle to thy glorious Name: and afterwards, all the dayes of their life, studie to live before thee in finceritie and perfect holinesse, even to their lives end, Amen. Mor-PILL

POR CHRISTIAN FAMILIES?

9 Morning prayer for prinate bouses and families.

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Gratious God, and louing Father, accordinge to thy commaundement, wee doe here prefent our selves before thy Maiestie, humbly prostrating our selues before the throne of mercy, acknowledging & confessing from the bottome of our hartes, that wee bee miserable sinners, daily breakinge thy commaundements, both in thought, worde, and deed, wherein we justly deserve everlasting damnation, and to be vtterly throwne from thy presence: yet, O Lorde, wee fee thy goodnesse againe towards vs, who not fuffering vs thus to perilhe in our fins, hast fent thine owne deare Sonne Iesus Christe, to take vpon him what soeuer is due, to reconcile and make vs at one with thee againe. In him therefore good Lorde, and through him doe wee come vnto thee, befeechinge thee for his fake, that we feeling the greeuoufnelle of our finnes, and groneinge vnder the burden of them, may feele the release and cafe of them, in that wee bee through the holy Spirite affured, and stedfastlie beleeve, that Christ hath' borne the burden of them, even for vs. Graunt, O Lorde, that we being affured hereof in our confciences, may through thy holy Spirite bee renued in the inner man, to hate, deteffe, and abhorre finne, and to studie to live accordinge to thy blessed will during our whole life.

We doe not onely pray for our selues, but also for all thy whole Church, especially such as been persecuted for thy worde: graunt vnto them, that whither it be by death or life, they may glorifie thy Name to their lives end. Be merciful to this church

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of Englande and Irelande, wee befeeche thee good Lord, and preserve every part and member of the fame, especially thy servant Elizabeth our Queene: graunt her all fuch giftes as be needeful for fo high a calling, to the aduauncement of thy Glory, and benefite of this commonwealth, to the establishing of a perfect gouernement of thy Church, according to the prescript rule of thy blessed word, to the rooting out of all superstition & reliques of Antichrist, to the governing of her Subjectes in all peace and tranquillitie. Defende her, O Lord, from all confpiracies, treasons, and rebellions, and so worke in the heartes of all her Subjectes, that knowinge her authoritie doeth come from thy Heavenly Maiestie, they may with obedient heartes humbly obey her in thee and for thee. Preserve the whole Counsel & the Magistrates of the Realme, that being lightned through thy holy Spirite, they may defende thy trueth, suppresse wickednesse, and mainteyne equitie. Behold all the Pastours and Preachers of the worde, bleffe their labours, increase the number of them, place over every Church a painefull watchman, remoue all idle lubbers, & confounde the power of antichrift, and turne the hearts of the people that they may be obedient to thy trueth. Bleffe the two Vniuerlities, Cambridge and Oxford, & all the Studientes of the same, with all Schooles of learning. Beholde all those that bee afflicted with anie kinde of croffe, that they may profite by thy corre-Ction in newnesse of life.

Lastly, for our selves here garhered togither, wee hartily crave at thy hands, that it would please the to make vs thankfull vnto thy Maitsio, for all thy

FOR CHRISTIAN FAMILIES.

louing kindnesse shewed vato vs euen from our infancie: especially, that thou hast this present night deliuered vs from all dangers both of body & foule whereinto many haue fallen, as we into like maner should have done, if we had not bin stayed with thy d mercifull hande: that thou hast also graunted vnto vs fo sweete and comfortable reast, and hast nowe presently brought vs to the beginning of this day. For these things, good Lorde, wee yeelde vnto thee most hartie thankes, beseeching thee to make ve d more and more daily thankfull vnto thy Maiestie for them, and pardon our vnthankefulnesse. And as thou haft fafly preferued vs vnto this prefent houre from all the daungers of this life : fo wee befeeches thee continue thy fauour towards vs this day, & the T whole course of our life. Defend vs. O Lorde, that we nowe entring into the affaires of this day, be not drawen away with the vaine allurementes of this world, to sinne and wickednesse: that we walke not in the shadowe of death, that we bee not intangled in the snares of sinne, that wee stumble not at the blockes of iniquitie, that we finally fall not into the pitte of death and destruction : but being shadowed under thy winges, we may cheerfully and constantlie goe on forward to the end of our coufe . Graunt vuto vs, O Lord our God, that this good time which thou grauntest vnto vs in this life, be not idely, or vainely of vs confumed, but that every one of vs may be diligently exercised in his callinge this day. and all our life longe, beinge affured that thou wilt once call vs to yeelde an account of our stewardshippe: indue vs, we beseeche thee, with those gifts and graces which be needfull for vs in our callinge, and

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and that with a pure & fincere confcience wee may vie them to the benefit of our brethre, & discharge of our owne consciences before thy Maiesty. We besceche thee, O Lorde, that in all our consultations, wordes and workes this day, and the whole courfe of our life, we may always have thee present before our eyes, knowinge that thou feest even the very deepe thoughtes of our hartes, which alwayes may be as a bridle to pull vs backe, that we neither doe, nor yet confent vnto any finne or wickednesse: but that alwayes we may bee so exercised in the affaires of this life, that wee looke still to the ende of our course, when it shal please thee to bring vs through the pilgrimage of this life to our everlastinge rest with thy deare sonne Iesus Christe our Saujour. In wholename for these mercies & whatsoever thou knowest to be needfull for vs. and for the whole church, wee pray vnto thee, as hee him felfe hath taught vs in his holy word, faying: Our Father, &c. The Lorde bleffe vs and faue vs, the Lorde

make his face to thine vpon vs, and bee mercifull vnto vs, the Lorde turne his fanourable counted nance towarde vs, & graunt vs his peace. The grace of our Lord Iefus Christe, the loue of God the Father, and the most comfortable fellowshippe of the holy Ghost be with vs, preserve and keepe vs this

day and euermore, Amen. 1313 Uli

draws 10

Thening prayer for primate houses and Families.

Gratious God & louing father, &c. At in the beginning of the morning prayer, reading fo forth till yee come to this mark (* 2) Then reade this followinge for the Enening. Laftly

FOR CHRISTIAN FAMILIES.

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Lastly, for our selues here gathered, wee render most harrie thanks to thy maiestie, O Lord, which haft hitherto from our infancie, preferued vs by thy mercie from all perils & dangers both of foule and bodie, wherevnto fraile man is subject, that thou hast sent vnto vs al things necessary for this present life, as health, foode, apparell, and fuch like, which many of thy deare children doe want, beeing notwithstanding as preciously bought with the precious bloud of thy deare sonne, as we be, and yet lie in miserie and calamitie, oppressed with pouertie, nakednesse, inprisonement and banishment, in which case also, deare Father, thou mightest have brought vs, faue onely that thou dealest herein more fauourably with vs, then with them. For the which thy louing kindnesse we give thee hartie thankes, defiring thee, that as thou hast hitherto thus fauourably in mercy preferued vs by thy protection, and even presently this day hast brought vs past all dangers thereof: fo wee befeeche thee good Lord, in like fauour beholde vs this night, that wee takinge our naturall rest and quietnesse, may thorough thy protection be defended, that our bodies reaftinge, our foules may be occupied in beholdinge thy fauour and mercy towarde thy children, still looking for the comminge of our Lorde and Saujour Iefus Christ for our full redemption. Graunt that our fleepe be not immoderate, accordinge to the luft of our fleih, but as much as is sufficient to refresh our weake nature: that being thus refreshed, both the body and the minde may be more able to doe their fenerall office and function, in that vocation wherin thou hast placed vs.

Graunt

Graunt that wee laying out bodies downe to refte, may be thereby put in minde of our long refte of death: that as wee doe nowe lay downe our bodies in bed, so we may be thereby admonished, that hereafter they shalbe laide downe in grave, to bee confumed to duste, earthe, ashes, from whence they were taken: That wee hauing this before our eyes. may bee stirred uppe in minde warely to walke in this our pilgrimage, not knowinge when the time shalbe of our departure, but alwayes to bee founde readie with our lampes of pure faith clearely burning, that wee may be accepted to meete the Bridegrome, when our mortall, earthly, and corruptible bodies shalbe made like to the glorious bodie of our Lorde and Saujour Christ Iefu, there to reigne with him in perpetuall ioy & consolation together with all the elect children of God, continually lauding with all the heavenly multitude the glorious Maiestie of thee our Lord God and heaueulie Father, in our Lorde and Saujour Fravs Christen For these and what so ever else thou knowest to bee needefull for vs and thy whole Church, weepray vnto thee, as he himfelf hath raught vs, faying: Our Father, &c.

The Lorde bleffe vs and faue vs, the Lorde make his face to shine vppon vs, and bee mercifull vnto vs: the Lord turne his fauourable countenance vnto vs, and graunte vs his peace. The grace of our Lord Iesus Christ, the loue of God the Father, and the moste comfortable fellowshippe of the Holy Ghost, be with vs, preserve and keepe vs this night and evermore. Amen.

A prayer

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FOR CHRISTIAN FAMILIES

or reading of holy Scripture.

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Heauenly Father, what focuer I am, what for euer I haue, what foeuer I knowe, it is only by thy free grace. For by nature I am the childe of wrath, & I am not borne a new of fleth and bloud. neither of the feede of man, or of the will of man-Fleshe and bloude can not reueale the mysteries of thy Heauenly Kingdome vnto mee : but by thy bleffed will I am that I am, and by the fame knowe I that I knowe. Therefore, O Father, doe I commit into thy handes onely, my faluation. If my knowledge be small, yet I doubte nothing but that I am the childe of thy euerlasting kingdome: and therefore by thy mightie power I shall growe (when it thall bee thy good will and pleasure) to a more full and riper knowledge, as of a more perfect age, wherein my faith shalbe fully able to comprehend & perceive the breadth, deapth, height and largenelle of thy great mercies and gratious promifes. But feeing, O Father, this power of full knowledge and perfect reuelation, paffeth all power naturall, and remaineth onely in thy power, and the light of thy spirite: O Lord, doe thou whatsoever it shall please thee, to open vnto me & all the rest of thine elect feruants and children, depending vpon thee, fo much of the light of thy countenaunce as may be most for thy glorie and our comforte, yea, and at fuch time as thall feeme good to thy wifedome & fatherly mercy. In the meane while thus resting wholy vpo thee neither can I despaire, neither will I be to much careful, although I cannot attame to the knowledge of many of thy workes, neither to the

the vnderstäding of many places of thy scriptures. But I will confesse vnto thee the weakenesse of my faith, wayting alwayes for the further reuealing of thy glorious light to be vttered vnto me thy poore feruaunt, when thou shalt thinke (of thy fatherlie beneuolence and goodnesse) meete and conuenient. I knowing most assuredly that thou wilt pitie my weake imbecillitie and childithe infancie, and cause the same to serue for thy glorie, & my great commoditie: seeinge that I erre as a childe before fuch a Father, which canst not put off thy fatherly pitie and copation, but rather as thou half bought ince vnto thee, to be an heire of the kingdome by the bloud of thy naturall fonne my Saujour Iefus Chrift: fo am I fure that thou wilt lighten mee in the ende with full fruition of the bright light of thy countenance, that I may fee thee and knowe thee as this thy fonne knoweth thee : yea, fee thee and knowe thee my father face to face, and knowe as I am knowen. Thus reast I onely in thy handes! (O my God) craving of thee to increase my knowledge in thy holy worde, whereby I may knowe, thy good will and pleasure. And knowinge the fame, give mee, O Lorde, thy holy Spirite to conduct and leade mee in the fame all the dayes of my life, that in finceritie of faith, and purenelle of liuing and conversation, thy glorious Maiestie may be magnified in me for euer, Graunt this, O Father, for thy dearely beeloued Sonne our Saujour Iefus Christe, to whom with thee and the holy! Ghost, becall honour, glorie and prayse, worlde without ende, Amen.

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Prayers

FOR CHRISTIAN FAMILIES.

Prayers and thankelgiuinges to be faid before and after meate.

Trayer before meate.

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Lord our God and heavenly Father, in thy beloued Sonne Jefus Chrift, worke in our hartes true repentance, with increase of a true and lively faith: make vs thankfull vnto thy Maiestie, for all thy benefites which we continually receyue at thy mercifull hande : graunt vs the grace, that we may at this present with thankfull heartes, as from thy handes receyue meare & drinke for the fultenance of our bodies, with moderation vie them to thy glorie, and through thy bleffing, receyue by them perfecte nourithment : and about all wee craue at thy handes, good Lord, the heattenly foode of our foules, which never peri heth : that through thy gratious goodnes, we may be nourished & strengthened both in foule and body to eternall life thorough Iesus Christ our Saujour, Amen.

Thankesgining after meate.

E Ternall God, and mercifull Father, wee yeelde vnto thee most hartie thankes for all thy benefites so plentifully bestowed vppon vs: especially that thou hast at this present sedde and nourished our mortall bodies with meate and drinke: we beseeche thee in like manner let our soules feele the sweete taste of thy heavenly soode, that wee being fedde and nourished at thy handes, both in soule and body, may in this life walke as it becommeth thy children, and in the life to come, be received to thine eternall kingdome of glorie, thorough lefus Christ our Lord and Saujour, Amen.

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A prayer before meate.

Mercifull and Heauenly Father, who giuest foode to every livinge creature, and without whom nothing can live, blesse and fanctifie our meates and drinkes, which were are nowe about to receive, that they may turne to the nourishment of our bodies, wherevoto thou hast appointed them: that we acknowledging thy gratious goodnesse in providinge so liberally for our bodies, may with cheerfull hearts be listed up earnessly to long after the soode of our soules, whereby we may be fedde eternally, through less Christ our saviour, Amen.

A thanke [gining after meate.

Heavenly Father, for these thy benefites wherwith thou hast now sufficiently fedde our bodies, we beseech thee make vs thankful: And as we seele the sweetnesse of them pleasant to our bodies, so we beseech thee, good Lorde, that the soode of our soules may be as pleasant and comfortable vnto our soules, & that we may with as careful hartes prouide for the nourishment of our soules, as wee are carefull for our bodies, till it shall please thy Maiestie to bring vs to the place, where we shal neuer hunger nor thirst more, but live eternally thorough Christ our Saujour, Amen.

A prayer before meate.

O Lord our God and heauely Father, which haft prouided meat and drink for the nourishment of our bodies, give vs grace to vse them reverently as from thy handes with thankfull hearts. And as we doe greatly hunger and thirste for this soode of our bodies, so we beseeche thee good Lord, that our soules may earnestly hunger after the like sood

TOR CHRISTIAN FAMILIES.

and nourishment, that with earnest minds we may feeke to have our soules fedde and refreshed eternally, through our onely Lorde and Sausour Iesus Christe. So bee it.

Athanke frining after meate.

W.Onderfull is thy providence, O Lorde, in preferuing all living creatures. Graunt vs grace we befeeche thee, that with thankefull heartes we may acknowledge thy bountifull goodnesse, so liberally giving vnto vs all thinges needfull :especially feeding vs to plentifully at this present with thy manifolde bleffinges, whereof a great many of our brethren are destitute, as in like manner wee should be, if thou diddest not deale more liberally with vs: graunt vs therefore, gratious Lorde, that we may be thankefull for this thy goodnesse, and to bee mindfull of them, which have not fuch aboundance to relieue them: that beeing all mentbers of one body, wee may at length reigne with our head Christ, to whom be all honour and glory world without ende. Amen.

A thank efficiency after the recessing of our bodily full enduce, and reading of some part of Gods holy word our sprisual foode.

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Derdour God the onely giver of al good gifts, who of thy great mercies haft made vs partakers bothe of the Heavenlie gyftes of thy holy worde, to feede our mindes, and of thine earthly creatures for the necessarie suftenance of our weake bodies agraint we befeeche thee that through thy grace, these thy gifts may be made perfect vinto vs. give strength vinto our meate, that it may bee our healtfull nourishment, notto breede in vs any car-

nall defire of our vaine life, but to enable our bodies to all good works during the time of this prefent pilgrimage, that fo thy good creatures may be our good reliefe fo long as thou wilt, and fo much as thou knowest to be expediet for vs thy fernants, to finishe our dayes which thou hast numbred, in the edifying of thy faincts, and glorifying of thy Holy Name. And because (O Lord) we know nothing of our felues, but our ignorant hartes are full of darknesse, therfore we bekeech thee that this thy Worde (which is thine eternal wildome) that now we have read, (and wherein we have had our conference) may be in our mindes a shininge light of thine onely trueth, and in our heartes a fruitefull feede of our newe birth, for that thine owne I mage may be happily againe restored in vs, and we may be made before thee a holic and righteous people, by the inward working of thy gratious spirite, daidiestrengthening our heartes in earnest loue of thy grueth, and careful obedience of thy commaundementes, through Iefus Christe out onehy Mediatour, who in the facrifice of his owne bodie, hath purchased vnto vs all thy fauour, & hath given vs this boldenesse to call vppon thee; vnto whom (O Father) with thee and the holy Ghoft hee all honour and glorie world without end, Amen.

Aprayer for all simes.

O Lord God Father of mercie & God of all confolation, without whom we have notither hope nor comfort, we poore wretches and milerable limners befeeche thee of thy fatherly goodnesse to look a uppon vs, and so make vs partakers of thy

FOR CHRISITAN FAMILIES.

gratious goodnesse, that we may still increase in all goodneffe, fo that enermore we may fet forththine honour and glorie : let our conversation bee such; that a great many beholdinge our good workes. may glorifie thee our heavenly Father: and fo direct our wayes, that we may holde foorth the profellion of the Gospell as a lanthorne to lighten the fteps of a great many, that they may turne to thee, and prayle thy name in their visitation. Thus (O Lorde) we beseeche thee to deale with vs, that in deede we may be vellels of honour vnto thee, now to fet forth the praise of thy name, and after this transitorie life, to behold thy glorie, who haft immortalitie alone, and dwelleft in light that no man hath approched vnto: remoue farre from vs our finnes and iniquities, that they may not separate betweene vs and thee : blotte out of vs our offences, and make our prayers righteous, that thou mayest fauourably graunt our requestes: looke ypon vs with thy fauourable mercie, that thou mayest haue pitie vppon vs, and beholde vs in the righteousuelle of thy beloued sonne Christ lefu, & that we may bee prefented faultleffe in thy fight: and thou accepting vs as holy, wee may finde the grace enermore to fet forth thine honour and glorie, and to speake of thy praises in the middes of all thy people. Let vs loue (O Lorde) the thinges that are good, and hate the thinges that are euill: let vs delight in all thinges that may please thee, and lett vs bee grieued with whatfocuer is displeasant in thy light. And to the intent wee may have true ynderstanding & be able to difeerne betweene things what is good or cuill, we befeech thee let thy word dwell dwell plentifully in vs, which may guide our vnderstandinges so, that we may abound in all knowledge, & doe according to that which is righteous. And in this estate of true Christianitie, being in-Aructed in minde, and readie in bodie to all holie obediece, we befeech thee make vs to growe & increase from grace to grace, fro faith to faith, vntil we come vnto the fulnesse of age to be perfect mebers of the bodie of Christ, wayting for the bleffed hope of thine electe, and fighing in spirite until the time that thy childre shalbe reuealed. In the means feafon let vs fighe with all those that have received the first fruites of thy Spirit, that these dayes of fin may cease, that sathan bee troden downe vnder feete, that Antichrist may be reuealed, yet to many thousandes that be in ignorance, that the number of thine elect may be full, the body of thy Sainctes made perfect, all reares wiped from our eyes, euen then when the Sonne shall appeare agains the fer cond time to judge the quick and the dead, which time (O Lorde) fende quickly, accordinge to thy good wil, and teach ys to pray with all thy Saintes. Come Lord Iefu, come quickly: graunt this (O Father) for thy Sones fake, in whose name we pray. vnto thee. And although wee bee but earth and athes, yet we are bolde to fay vnto thee, (the God of all Glorie) even as he hath taught vs. Our Father which art in heaven. &c. E. D.

A prayer for all estates.

O Lorde God, Father of light, with whom is no change, neither yer shadow of change, but haft oftablished thine appointed counsels, which shall

not bee chaunged for euer: Thou (O God) has made among vs this dinersitie of estates and degrees, accordinge as every common wealth requireth, keepe vs all, we befeeche thee that wee may walke obediently in our callinge, and followe the steppes that thou haft fet before vs, euen from the highest to the lowest, let vs accomplishe that duety vnto which thou hast appointed vs, and with a faithfull remembrance of thy promife made of olde to our Father Abraham, that thou art his exceedinge great rewarde, wee may likewise depende on thy providence, and feeke not any shamefull wayes to gett our living, wandring from the right reoulnelle of our vocation, into the manifolde errours of fin & iniquitie : looke vpon vs (O Lord) and enrich vs with thy grace, make vs obedient to our inferiours, meek towards out enimies, faithful to our friends, true & just towards all men, that we may dwell fledfaftly rooted in the hope of thine elect, until thou shalt make an end of all out labors! looke voon our most excellent Queene, & her Honourable Counfel, and as thou hast called them to the highest roome, so give vnto them the greatest measures of grace, that they faithfully dispense the talentes committed vnto them: leade them with the good king Dauid into thy Sanctuary, that they may fee thy louing kindnelle which is better then life, and fay with the Prophete: All fleshe is graffe, and the glorie of man is as the flower of the fielde, and fo confecrate them felues to doe thy will, offer up their bodies to bee holy, linely, and reasonable faccifices vnto thee, that they may bee nurfes & nurffathers vnto thy Church: looke alfo 24 wce

we befeeche thee vppon thy ministers whom thou hast appointed to the preaching of thy Gospell; make them (O God) faithfull dispensers of the mysteries, without respecte of persons to doe the worke vnto the which thou half appointed them, that they may convert finners, and have their glorie perfecte in the day of Christ: and knie vs together in peace and loue, that we may be full of compassion one towardes an other, to reloyce with the that reloyce, and mourne with them that mournes especially to instruct one another in the wayes of righteoulnelle, that by our mutuall helpe wee may the better withstande our enimies, and dwel safe in hope of thine electe, till our dayes shall be full, and we shall walke the wayes of all the worlde, which time wee befeeche thee bring vs happily unto enen for thy Sonnes fake wee befeeche thee, to whome with thee and the holy Gholt three persons & one God, be all honour and glorie nowe and for evermore . Amen, Amen.

A fourme of Morning prayer necessarie for this present time for Godly Christians, to use in their houses and samilies.

WE moste humbly thanke thee (O Heauenly Father) for the sweete and quiet rest that wee have had this night, for the louing and favourable deliverance out of all daungers both of bodie and soule, which wee justly deserve to be throwne into for our manifolde sinness: for that thou hast raised as you this morning, we pray thee to goe before was and for as much as thou seeft our sluggishnesse drowsines, it would please thee (good Lord) to pull

ws after thee, and to shewe vs those wayes, which thou haft appointed vs to walke in . And as thou renueft this morning, fo renue thy mercies: and as thou caufest the Sun comfortably to shine to our bodily eyes, so vouchfase (we pray thee) to be Sun vnto our bodies and to our foules, by the beames of thy holy Spirit, and Starre of thy bleffed Word, finning into the middes of our heartes, to drive a waye all the night and darkeneffe of all prophane. nelle: to chace away all want of true feare of thy good Maiestie: and in place thereof, bringe in loue towardes thy Glorie, zeale of thy House, love also towards our brethren: especially those that thou aboue the rest commendest vato vs, that we may loue them with that loue, wherewithall thou hall firste loued vs : which is pure, vncorrupt, vehe ment, and everlasting : and therefore we pray thee to ridde our hearts of all naughtie & corrupt loue, and whatfoeuer is vnmeete to bee in those veffels that are to ferue fuch a mightie Prince as thou are and in those houses wherein it pleaseth thy Maieflie by thy holy Spirite to dwell : and therefore on the other fide (good Lord) chace away from vs all rancor and malice; all pride, enviousnelle, disdainfolnesse, vncharitablenesse, vnnaturalnesse, vnkind nelle, and what foeuer is contrarie to that loue, whereof thou haft given vs a lively example in our faujour lefu Christivnto the which example, graut (good Lorde) that wee may alwayes have our eyes lifted uppe, and therein holden, and caufed thereby to profite, vntill such time, as wee come to that perfection, wherevero thou haft appointed wee thall come. Vouchfale morequer by the com-SACT ming

the night and darkenelle of ignorance, and forgetfulnelle, and of all those thinges which perteine to the clearer and fuller knowledge of thy trueth. Take from vs all negligence, all want of iudgment and discretion, & deliuer vs from all those thinges, which thou knowest to bee hinderaunces to vs, either to walke in that great callings of Christianitie whereunto thou hast called vs, or in those seuerall and particular callings wherein thou hast placed every one of vs: that we may walke so (good Lorde) both in the one and in the other, that thy Name may be glorised in both, Amen.

I Eneming prayer.

Lord prepare our hartes to pray, bowe downe thine cares (deare Father) and heare vs , open thine eyes and looke vpon vs for thy deare Sonne Jefus Christes fake, and receive our humble confellio that we make to thee against our selues, whishe have broken al thy lawes, & therefore deferue to have thy heavie judgements powred vppon our heades to our ytter destruction, if thou shouldest enter into judgement with the least of our finnes, whereof we have so great and infinite thousandes: notwithstanding, wee pray thee to turne away thy face from our finnes, and for lefus Christes fake to forgive vs all that is past, and graunt that wee may have the affurance of the forgivenesse of our sinns, scaled up by thy Holy Spirite in our consciences whereby we knowing that we are at one with thee. may have our harres kindled with thy loue fo feruently, as it may walte in vs all that is against the holy Milli

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holy will. And for this cause wee beseech thee. Lord, to goe forwarde with the worke of our newe byrthe, that thou hast begunne in vs, & neuer take away thy hande, vntill such time as thou hast made an end of it; and to this ende, wee befeeche thee to flay in vs enery day more and more, the olde man with his cocupifcences, nailing them to the crosse of thy deare Sonne Iefus Chrift: and caufing vs to feele the power of his passion in our bodies and in our foules, that wee being partakers thereof, may come also to the fellowshippe of his holy Resurrection: not only in that we that once appeare before thee, having these our base bodies chaunged, and made like vnto his Glorious body, but also that we may in the meane time rife from the death of finne to all newnesse of life, and that our good workes may fo shine before men, that they seeinge them, may glorifie thee our Heauenly Father: not onely they that are of the felfe fame religion with vs, but those also that are enimies vnto thy trueth, may rather in the time of their caling by the voice. of thy Gospel, yeelde themselves to be one sheepefolde with vs. And we most hubly thanke thee (O Heauenly Father) for all thy louing kindnesses bestowed vpon vs from time to time, and especially for that olde and auncient Loue, wherwithall thou haft loued vs before the beginning of the worlde: for that also that thou callinge vs by the voice of thy holy Gospell in that good time that thou appointedft for vs, haft given vs faith, hope and loue, and all other graces which thou knowest to bee needfull for vs: which we befeech thee to increase in vs with mightie increases, accordinge to that

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thou feelt we have neede of, having regarde to our manifold enimies, that wee haue to wrestle with and that we have not to strive with fleshe & bloud, but against the diuels them selves. And therefore confidering their strength and our weaknesse, their craft and our simplicitie, their watchfulnesse and our fluggishnesse, their long experience & ourrawnesse, their preparation & our nakednesse, & that we have not onely nothing to helpe vs, but also do carrie about vs our owne concupifcences, readie to betray vs into the handes of our enimies, it may please thee to furnish vs from aboue, giving vs the ftrength of thy holy Spirite, in the inner man, reaching vnto vs the compleate harnelle of thy grace, whetewith we being armed on both fides, may be prepared at all affayes against all affaultes of our enimies. And for as much as in this weakenesse we often times give backe, & sometimes runne away, we pray thee (O Lorde) that with the hande of Faith, wee may laye holde on the victorie of our Saujour lesus Christe : that albeit wee be not able to ouercome in our owne persons, yet notwithstanding we may ouercome in His, who hath ouercommed for vs all, and so be partakers of those promifes that thou hast knit ynto that glorious victorie. And we most humbly thanke thee also for those graces both of the body and soule which pertaine to this present life : desiringe thee to increase them vpo vs, and in vs, so farre forth as thou feeft we have need of to thy glorie, the commoditie of others, and our own comfortes: therfore we beseeche thee, Lorde, to teache vs with thy holy Spirit the lawfull vse of them; that thou wouldett not

act suffer our hearts to be rooted in them, but that at all times we may be willing to parte from them. And when society it shall please thee to call for vs. we may willingly goe vnto thee, as childre to their deare Farhers, straungers vnto their owne country, and members of the bodie vnto their Heade: and so much the gladder, by howe much thou Lorde art better then all the men in the worlde, and the Kingdome that thou hast prepared, better then all the kingdomes thereof.

An-addition to the former morning prayer, as time & leafure fhall ferme.

Wee pray not onely for our felues (O most mercifull Father) but for all those that thou hast apointed to eternall life: befeeching thee to gather the nuber of those that are to bee gathered, those that thou hast alredy called, thou wouldest always keepe: and to this end (good Lord) raise vp faithful Ministers, both of thy church & common weale, whose harts thou wouldest fill with all graces of thy holy spirit, meete for their calling, meete also for these dangerous times: root out from among thy church, al ramening & devouring beafts, which to fill their own bellies, destroy thy flocke: ease thy selfe of all hirelings & idle theepheardes, which have no care nor skill to feede thy flocke with the holesome foode of thy bleffed worde, nor to rule them with that equitie wherewithall thou wilt have thy people to be ruled: those Pastours that thou hast given, it would please thee to increase the number of them: those that are fallen a sleepe and carried away with the corruptions of these times, that thou wouldest awake, letting them understande the charge that thou haft committed vato them, the trust that thou haft

haft put them in, and the accompt that thou will take at their handes. Be gratious (O Lorde) vinto this Lande of ours, and enter not into judgement with the horrible finnes of it, namely, the cotempt and light effeeming of thy holy Worde, fo manie yeares offered vnto vs, and wee being trusted withall, so many Nations better then we beeing passed by, which would have brought foorth the fruite thereof more then we have done : and we not only haue brought forth no good fruite, but rotten and vnsauourie, to prouoke thy Maiestie withall: notwithstanding all these our sinnes, it would please thee in that love, wherewithall thou hast firste loued vs, when we hated thee, and in that long patience wherein thou hast hitherto borne with vs, & doest yet beare, and tarriest for our repentance: to graunt vs heartie and earnest repentance, our harts being effectually touched with thy holy Spirite, ftrikinge these rocky hearts of ours, that they may be resolued into rivers of teares for our sinnes, making them foft and meeke to receive the print of thy holy Worde, and feale of thy bleffed Spirite, writing with thy finger thine owne lawes in them, fo, that thou mayest reade thine owne hande, acknowledge thine owne feale, and fo passe by vs, when thou shalt bring thy judgement vppon the face of the Earth, for the iniquities thereof: wherof thou hast given, and still givest, from time to time divers tokens, which we befeeche thee may bee profitable vnto vs, whileft first of all wee acknowledge thy hande striking vs, and thy counsell calling vs thereby to repentance, that thy heavier judgments do not fall vppou vs to our destruction. More-

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Moreouer, we thanke thee (O Lord) for that it hath pleaseth thee to be the watcheman, and as it were the spie of this Church and common wealth, and haft foreseene all the stormes & treasons comming against it, and against thine annointed our Souuereigne whom thou in mercy hast appointed to rule ouer it, and haft scattered them & brought them to nought, and hast pursued certaine of thine enimies and ours vnto death, befeechinge thee to continue this watchfull and carefull eye ouer vs, full to doe vs good, and to purfue the rest of thine enimies and ours vnto the grave giving notwithstanding repentance vnto them, vnto whom thou haft lefte place of repentance. And to this ende raise vp the hearts of our moste gratious Queene, and her honourable Counfell thy Magistrates, that as they fitte in thy feate, and are called by thy Name, so they may execute thy instice, whiche thou so well approuest of, whereof also thou wilt require a streight accompt at their handes. Wee defire thee also to thew these thy graces to al other churches of thine, namely thy church of Scotland, that it may enjoye that peace that thou hast given it: and graunt that the same be referred to that end wherfore thou hast given it, namely to the ful establishment of the throne of thy deare sonne our Sauior lefu Christ, & to the building of his kingdom there. We befeech thee also for the churches, whiche thy hande hath planted longe fince: especially those, from whom we have received knowledge in time of our ignorance, places of refuge in time of persecution: that it would please thee to continue

thy louing kindnesse towards them, and therefore cause them to continue their faith towardes thee, and obedience towards thy holy word. And whenfocuer it shalbe thy pleasure to trie them with any kinde of affliction, it would please thee to graunt vnto them, that they may put their trust in thee, havinge regard to the trueth of thy promises, and to the good experience that they have of thy helpe in times past, and thereby conceyue comfort and hope (O Lorde) euen of life in death, and of faluation in destruction, We pray thee also (good Lord) that wee may have the feelinge of the miseries of our Brethren, as members of the same body, and those that live by the same spirit. And therfore we pray thee, that accordinge to the manifolde troubles that thou shalt visite them with, it would bee thy good pleasure, to measure out thy grace in fuch plentifull maner, that thy children may patiently beare, and joyfully attend for the good houre wherin thou wilt pull them out of all their troubles. And especially we pray thy Maiestie for our Brethren that are afflicted for thy Gospell sake: namely, those that suffer imprisonment or otherwife in any nation, for the clearer testimonie of it: that it would please thee to give them patience in all their troubles, wisedome and mouthes to defende thy cause against al those that rise vp against it: that thou wouldest blesse their trauels and sufferinges for that, for which they are taken ; which is, to give a freer course of thy Gospell into all places. And therewithall wee beseech thee for the Churches of France and Flanders, which are fo mi-

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miserably racked and torne infunder, and whiche are almost consumed with these fiery trials: that it would please thee to looke vpon their sighings and gronings, the teares that fall from their eies continually, the bloud that is shed in all partes of the lande, the bodies that lie inbutied, to be meat to the foules of the aire, and fishes of the fea, the lonneffe of wives lackinge their hufbands, children their Fathers, and euery friend his friende. And for asmuch as those things are come vppon them for thy names fake, let it be thy good pleafure to helpe them, considering that they are forsaken of al their friends round about : and therfore pray thee that thou wouldest not looke vppon our sinnes nor the finnes of our forefathers, whereby we deserue not onely this correction, but vtter destruction, as Sodome and Gomorra: but rather to looke vpon thy mercies which were before them: whereby thou haft faide, that although we doe offende, and thou doeft correct vs, yet thou wilt not take awaye thy mercies from vs, but leaue a remnant which thou wilt multiplie, and make as the starres of the heauen, and as the fandes of the Sea. Looke also (O Lorde) vpon the outrageousnesse and crueltie, vnfaithfulnesse, & blasphemie of the enimies, wherwithall they blaspheme thee, prouoke thee to thy face, and therefore in thine owne cause, and for thine owne fake, take the matter into thine owne hands, and pay into the bosomes of thine enimies double and treble of that they have given to thee. Notwithstading, those amongst them that belong to thine holy election, haften their callinge, that

afterwards thy judgement may haften vppon the earthe, and the inhabitants thereof may learne to know thee by thy judgmentes, that would not vnderstand and come to thee, by the louing callinge of thy Gospell. Wee pray thee (O Lorde') for our brethren that are vp in armes in both those countreis: that thou wouldest goe before them, & come behind them, and on every fide of them: couer their heades in the day of battel, teach their hands to fight, & their fingers to warre: give them wifedome and valiantnesse, & good successe in all their enterprises: strike a dizinesse and maaze of spirit into the enimies hartes, and take away from them all force, and disappoint all their counsels. And vpon our brethren in Flaunders, we befeeche thee that thou wouldest comfort them ouer all the troubles that they have received, & breaches that haue bin made in vpo them : and where there are newe forces every day gathered, newe fleights inuented to destroy them, it may please thee, to scatter their forces, and bringe their fleightes to nothing. Yea graunt also (O Lorde) that that which they have devised against thy children, may come vpon their owne heades. And for our Brethren in France we beseeche thee (O Lorde) what streights fo euer they bee in, thou wouldest deliuer them: and although they be forfaken in the judgement of all the world, and in their owne judgementes, notwithstanding thou that haste the issues of death in thine own hands, deliuer those that are appointed to death. And finally we most humbly thanke thee, for that it hath pleased thee to keepe vs this day,

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day, and al the dayes and times of our lives before ching thee, that thou wouldest receive vs this night into thy holy keeping, that wee maye have quiet rest, not of bodies alone, but of our soulce also, resting from all those thinges that are contrarie to thy most holy will, attending while thou raisest vs vp in the morning, to do, all those things that thou haste appointed vs. These things we desire of thee, and all other thinges (which thou knowest to be more needfull for vs, and thy whole Church, better then wee our selves doe knowe) for Iesus Christes sake: saying the same prayer, that he himselfe hath taught vs. Our Father, &c.

A prayer for the Queene.

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Gratious Lord, and moste mercifull father, we acknowledge thee the Lord of Lords, and the King of Kinges, creating at the beginning, and ruling all things evermore in heaven & earth, according to thy wonderfull wisedome and power : and our selves to bee thy poore servants, the worke of thy hands, and the sheepe of thy pasture, subjected to thy high Maiestie, and depending vppon thy fatherly prouidence for all things. Nevertheleffe, feeing thou in thy wisedome annoyntest Kinges and Queenes, appointing them to rule ouer thy people, to fitt as Lieuctenants in thy feate, to minister iustice, and most of all, as Fathers and Nurses to mainteine and cherishe thy Church: commaunding vs not onely to obey and honour them, but moreouer to pray for them, as watchinge ouer vs for our good: wee therefore befeeche thee for thy great

great Names sake, and for Iesus Christes sake, to thewe thy mercy to all Kinges and Princes, that mainteine thy glorious Gospell: but especially we praye thee to blesse our gratious Queene, in all spirituall blessings in Christ Iesus, and in all temporall blessings, according to thy good pleasure, that in the great measures of thy essectual Lawe shee may more & more finde great increases of vertue, and wisedome, and strength in Christ Iesus to the faithfull and happy discharge of her duetie: that her holines, and ioye, and zeale of thy house may

bee multiplied and euerlasting.

And, feeing it hath pleased thee of thy surgular mercy, to give her this especial honor, first to suffer for thy glorious trueth, & afterward miraculoufly delivering her out of the handes of her enimies, to fet a Crowne vppon her heade, & to make her the instrument to advance thy Glorie and Gospell, for which the fuffered, & to bring it out of darkeneffe into light, out of persecution into this great & long peace: as we give thee most hartie thanks for this fingular benefite, so we beseeche thee to make her and vs euer more thankfull for it, and in thy good pleasure still to preserve her for the continuance of these bleffings towardes vs, with all increase from time to time, to thy Glorie, the benefite of the Churche, and her infinite peace in Christ Iesus, the Prince of Peace.

And furthermore wee praye thee for her, and the estate, that such as bee enimies of the Gospel, and her enimies also, for the desence theros, may not despite the peace offered them to repentance.

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but that they may account thy longe suffering, and her peaceable & vnblouddie gouernement an occasion of saluation to their soules, & vnfeigned loue to the trueth, and their mercifull souereigne. Otherwise if they still remaine disobedient to the trueth, disobedient to her highnesse, & daungerous to the state, then (O God of our Saluation) as thou hast discouered them, so discouer the still, as thou hast preuented them, so preuent them still, and less their eyes waxe wearie with lookinge, and their hearts faint with waiting for the comming of that, which yet commeth not, neither let it come (O Lord) wee beseche thee, but a blessed, and a long reigne to her, and peace to Sion for euermore.

Also (deare Father) so blesse, so loue, so in thy Spirite sanctifie and keepe her, that she may in the Spirit of counsell and fortitude so rule that other siter also, namely this her Common wealth, that they may flourish together, and growe vp togither as Palme trees, in beautie, and in strenght, giving ayde and helpe one to another, that in the Church the glorie of God may appeare, as the Sunne in his brightnesse, and that the Lande may flowe with milke, and honie, and true peace abound therin as

in the triumphant reigne of Debora.

These graces (O Lorde) are great, and wee miserable sinners, vnworthie of the least of them: therefore looke not to us but to thy selfe, not to our iniquities but to thy greate mercies, accepting the death & passion of thy sonne, as a full ransome for all our offences: throwing them into the botom of the sea, and making his crosse and resurrection

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Cichuall in vs to all obedience and godlines as bedeflinges towarde our gratious Souereigne, this may be added, that the gouerneth bleffedly, ouer a beffed people, a people bleffed of the Lorde, and seloued of the Lorde, and that thy graces may abounde as the waves of the fea, in the Prince and in the people, in the Church and in the common wealth, fro day to day til the day of our translation into the kingedome, where justice inhabiteth, where wee alfo fhal inhabite and reigne with thee, according to thy promise, for ever. Graunt va thefe thinges (Omercifull Father) forthy deare Sonne our Lord Jefus Chrift his fake, in whose name wee craue them at thy mercifull hande, prayinge furthermore for them, as hee hath

tanght vs to praye. Our Father, & C.

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